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THE
Old and New Testament
Student.

WILLIAM R. HARPER, PH. D., EDITOR.

VOLUME XII.

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WITH

PORTRAIT OF PROF. CHARLES AUGUSTUS BRIGGS, D. D.

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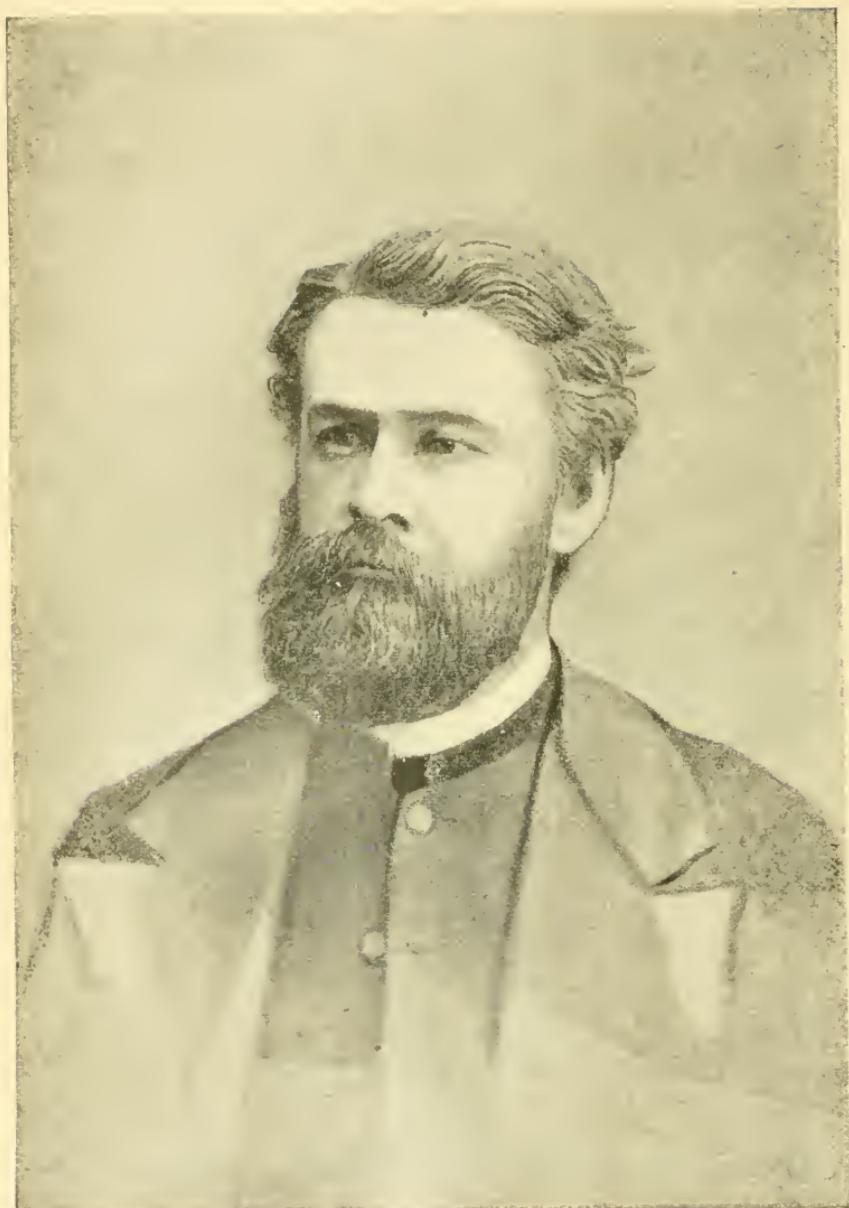
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Prof. CHARLES AUGUSTUS BRIGGS, D. D., of New York.

T H E

Old and New Testament Student

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NO. I.

MENTION has been made in recent numbers of THE STUDENT of *four* characteristics of Old Testament historical material. They were (1) Absence, in many cases of a chronological order in the arrangement of material; (2) Lack, in many cases of any adequate indication of the time of an utterance or event; (3) Incompleteness of material, fragmentariness; (4) Selection of special subjects for emphasis, or looking at it from another point of view, a lack of proportion in the treatment of material. It was distinctly stated that there was a satisfactory explanation for the existence of these characteristics. Before considering this explanation, let us examine two additional characteristics, which are so important, as, indeed, to furnish the key to the whole situation.

THE books of Samuel, Kings and Chronicles profess to be,—not histories, but *compilations*. Would you see, for yourself, just how they were compiled, compare carefully 2 Kings 14: 17–22 with 2 Chronicles 25: 25–26: 1. A large portion of both passages is the same word for word; but every now and then a word, or clause or entire sentence is introduced. The process employed has been described by Professor Beecher thus: “Instead of reading these writings and remembering their contents and stating them in his own language, as most writers would do, he did his work of compilation largely by the process of transcribing sections of earlier works.” We are not guessing that this is so; for the books themselves declare it to be so; they even tell us the sources of the compilation; there were the prophetic works of Sam-

uel, Gad and Nathan; the royal statistical records; collections of poetry, like the book of Jashar from which the compiler took David's lament over Saul and Jonathan; probably also, oral traditions, to no small extent. In other words, these books are collections of abstracts taken from various sources; they claim to be such; they profess to be nothing more.

BUT now examine, one by one, these narratives, with a view to ascertaining, if possible, the most striking characteristic of all. What is it? The religious element, which lies above, below and within. A better term than "religious" is "prophetic;" for prophecy is "religious instruction." The books of Samuel and Kings are as truly *prophetic*, as are those of Isaiah and Jeremiah. These books, in short, are not and do not pretend to be history; they are prophecy and must be interpreted as prophecy. This is the view alike of tradition and of criticism. The form is prophetic; the spirit is prophetic; the very material is prophetic. The writer studies the past; sees God's providence running through it all and describes it. What does he do? (1) He collects from every available source religious stories of the past,—the narratives in which God appears. This is *compilation*. (2) He *selects* from this mass of material what best suits the great and definite purpose which he has in view. (3) To treat them properly he must omit or pass hurriedly over others; and thus some are emphasized, while others are, apparently, neglected. (4) It follows naturally that the treatment of any period, or, indeed, of any extended subject is fragmentary and incomplete. How could it be otherwise? (5) Material gathered thus from so many sources, taken out by chapters and verses, can scarcely be expected to preserve the chronological indications which perhaps existed in the original source; and (6) the loss of the original chronological indications means, of course, the loss, in many cases, of the chronological order, supposing that to have existed in the original source.

LET us put the point still again, in a slightly different form; and here we use language employed in an article to which

reference has already been made. "If the prophetic spirit, the teaching spirit, is the predominating one; if these records were made primarily to present religious truth; if they are the work of a prophet, led by God himself to read the hand of God in the past history of his nation, and to preserve that history for the religious instruction of future generations, could any other method than that of compilation have been employed? Must he not, of necessity, select the event which suited his purpose, and emphasize it? Would not this necessitate the omission of much that would be desirable, of much that, from any other point of view, would be absolutely required? With this prophetic purpose uppermost, was it essential that he should give the exact date of every event, and give it in its order? Granting the possibility of this, would it have been best?" Our conclusion, therefore, is this: the literary form of the Old Testament histories, if judged by the standard of to-day, shows many defects; but these defects, when investigated, prove to be the necessary accompaniment of the ruling purpose of that history. *A work must be studied in accordance with its purpose.*

THE season at which new work on the Bible is to be undertaken by the multitudes of students over the world is at hand. The old year rounds up the study of the Gospel of Luke. The new year ushers in the Old Testament. A fresh start is to be taken. If such beginnings are difficult, they are also inspiring. It is the time to correct old errors in methods of study or of teaching. It is the time to sum up the year's acquisitions. It is the time for every student honestly and conscientiously to inquire, What kind of a Bible knowledge have I attained unto—and, if he must confess failure, to set about improvement. Faces are turned away from the partial failures or successes of the past to the fields which open before the eager and advancing hosts of students of the Bible. That is well, and yet it is to be remembered that every one ought to bring a goodly store of Scripture fact and teaching to the investigations that are to come. With what results of last year's endeavor, do you step over the threshold

of the Scripture that is to be your home for the months ahead? Are you not going to develope, to grow, in Bible lore in these coming days? Are not those whom you teach going to see the truth more clearly and grasp it more permanently? Now is the time to settle these questions.

SUCH suggestions and questions imply that the student and the teacher have a *plan* in their work. Is it reasonable to take this for granted? Is it true that the average teacher in the Sunday School—not to speak of the most promising and even the mature students therein—ever spends an hour *planning ahead* for the work of the coming season? It would be delightful to be able to answer unhesitatingly, Yes. There is good reason to believe that some are constantly and conscientiously devoting time to the consideration of methods and means for larger success in future Bible study and teaching. But how few they are! How many live from hand to mouth, satisfied not merely to make preparation for the coming hour of work at the latest possible moment, but also to plod along in the same rut of stereotyped method and fossilized application of truth. When shall it be recognized that such an attitude and activity—if activity it can be called, which is mechanical repetition of long worn-out forms of thought and expression—degrade the Bible and paralyze its effectiveness? sterilize the mind of the teacher and harden the heart of the scholar? The wise teacher at this season looks backward and forward, around and within; regards Sunday School teaching as a business to be carefully managed with an eye to the future; devises for the coming days plans which, so far as possible, shall be new and original and ingenious, adapted on the one hand to meet and correct past mistakes, and on the other hand to satisfy the demands both of the new Scripture to be taught and the changing wants of those developing minds that are to receive the teaching. Let the motto be “new plans for the teaching of the new Scripture to those who enter upon the new year of growth in mental and spiritual life.”

THIS last point is worth emphasizing, for it is frequently overlooked. The Sunday school teacher deals with growing things not with dead matter. Shall not the form and manner of presenting the truth as well as the truths emphasized change with the growth of those who are taught? The kindergarten is good in its place and for a certain age. Do some of our Sunday Schools and the teachers in them, while the scholars have developed in body and in mind, continue to remain in the kindergarten stage, using its methods and forms of expression with those who should long since have graduated therefrom? The sacred writer seems to have felt the danger of falling into this error of teaching primary lessons to mature minds when he declared, "Every one that partaketh of milk is without experience of the Word of righteousness; for he is a babe. But solid food is for full-grown men." The same mode of teaching and the same Scripture truths will not do for your students this year which met their needs last year. They have grown—even though you have done nothing to help and increase their natural development in knowledge of God's Word—and must be dealt with accordingly. Their attitude toward life is at a different angle. Their wants, their dangers, their hopes, have all undergone change. These must all be studied, and studied beforehand. They must be taken into account now at the beginning of the year, or your teaching in the coming days will fail to reach its mark.

THAT the Bible is one book and yet a library of books is a familiar thought which is taken for granted by all. The implications of such a fact are, however, not only numerous but far reaching. One of them is this; that, for this reason, the Bible is the chiefest educative force that the world has seen. Not merely religious education is meant, though the highest power of the Book lies there. But in its broadest sense, education finds its most effective instrument in this Old and New Testament. Why? Because this Bible contains within it at least three great elements, which must enter into and permeate all education. These are Law, Prophecy, Wisdom. Each one of these holds great divisions within it. Law em-

braces precept and institution, social and political science; Prophecy includes history, prediction and ideal morality; in Wisdom are summed up practical ethics, philosophy, and poetry. Every one of these departments of thought is represented in this library. Yet all are bound together and made a unit by the greatest force of all—Religion. What a potent instrument is this Book in the sphere of education! Can a man hope to gain a complete education without its study? Is there any shorter, any more efficient method of reaching this supreme end than that of Bible study?

AND yet some one has said truly: “It is strangely hard to make people understand that the study of the Bible is of any use to any one but a preacher.” This is not always to be. A brighter day is already dawning. The fast and far spreading conviction of the usefulness of the Book in the practical instruction of colleges and universities is breaking down the rigid curriculum to make room for itself. People are beginning to see that “as a mere educational book to convey knowledge and to train the mind it is better than any other book, to say nothing of its moral and spiritual value.” They see that this fact follows from a thoughtful examination and estimate of the Book of books itself. They cannot help acknowledging it when they find young men in all our colleges where the Bible is taught on as high a plane and with as much ability as is the case with other studies, earnestly, and enthusiastically engaging in Bible study. The STUDENT has no need longer to advocate the introduction of the Bible into college courses. That pioneer work has succeeded. It is expected that definite and detailed information of the progress of this movement will be given in these pages at an early day. These details will gratify not a few, and will surprise many more, who have not had occasion or opportunity to ascertain the facts in the case.

AMERICAN OLD TESTAMENT SCHOLARS:
CHARLES AUGUSTUS BRIGGS, D. D.

By JAMES M. LUDLOW, D. D.,
East Orange, N. J.

Charles Augustus Briggs was born in New York city, January 15th 1841. His academical studies were pursued at the University of Virginia, from which institution he graduated in 1860. The war-drum of 1861 drew him to the ranks, and he marched with the New York Seventh Regiment to the defence of the Capitol. They who have known him in subsequent years can see in the stripling soldier the same quickly kindled enthusiasm and fearless devotion with which the now eminent scholar is accustomed to follow up his convictions. The years from 1861 to 1863 he spent in Union Theological Seminary, where his indefatigable patience and power of intense application, together with his keenness for detail and grasp of broad principles, attracted the notice of such masters as Edward Robinson, Henry B. Smith, and Roswell D. Hitchcock. His instructors did not hesitate to predict for the young student a career of eminence. Certain reasons led him to give the years from 1863 to 1866 to business with his father; devoting, however, all leisure hours to the pursuit of his favorite studies. In 1866 he went to Germany and entered the University of Berlin where he remained until 1869, his scholarly attainments engaging the confidence and admiration especially of Drs. Dorner and Rödiger. Dr. Dorner's affection for his pupil lasted during the life of this venerable instructor, and his eager inquiries of Americans regarding young Briggs revealed the expectancy with which he watched the life of his favorite pupil. From 1870 until 1874 Mr. Briggs was pastor of the Presbyterian Church at Roselle, N. J. But a different career was rapidly opening to him. The pen of the young country pastor was sought for

articles upon the most abstruse points of Hebrew scholarship. An article on Biblical Theology, published about the time of his settlement at Roselle, is believed to have been the first on the subject that had appeared in this country, the banner of a department in religious inquiry that has now come to overshadow that of Systematic Theology in popular interest. Writing with, or more frequently, without, his name, his work became embodied in much of the periodical biblical literature of that time. Dr. Schaff could find no better hand to assist in translating and editing Lange's Commentary on the Psalms than that of Mr. Briggs; and the student finds no more helpful paragraphs in that great volume than those marked with the then novel cabalistic sign "C. A. B."

Mr. Briggs in 1874 was elected to fill the chair of Hebrew in the Union Theological Seminary. Notwithstanding the strongest appeals from the Seminary professors, together with that of Dr. Dorner, who urged upon him the recognition of his fitness for the place, he was disposed to decline its responsibilities. He believed in a broader method of instruction in Hebrew than had been pursued in this country; one involving some acquaintance with the cognate languages; and, although thoroughly persuaded from his own experience of the excellence of the method he would propose, he was unwilling to force it upon the institution; and yet he was equally unwilling to undertake the work without its adoption. A compromise was effected according to which Prof. Briggs accepted the office provisionally for two years, during which time he would seek to practicalize his views. The experiment proved the sagacity of the young professor, and, with the heartiest approbation of the Directors, he was in 1876 installed Davenport Professor of Hebrew and the Cognate Languages.

Prof. Briggs' career as an instructor has put him in the front rank. An enthusiast for his science, he has been able from year to year to impart some of his own zeal to a large number of students. He believes that delight in such studies comes from thorough knowledge, and does not withhold information or closest argument out of deference to the dullness of any student. As a proof of both the excellency of

his method and his personal fidelity in the classroom, he finds to-day as many of his former pupils themselves occupying professional chairs as he has himself been years giving instruction.

In 1880 Dr. Briggs was largely instrumental in founding the Presbyterian Review. For ten years he was the chief of its managing editors, and contributed more matter to its pages than any other writer. The success of the Review was remarkable, and was due to its excellency. It met a want that was deeply felt in the church. While solidly evangelical, and true to the traditions of the Presbyterian Church, it was, at the same time alert for all advanced thought; its readers were not only fortified in their orthodox convictions, but informed faithfully of movements outside their immediate lines of defense. Whatever subject was of interest to the cause of religion was here debated with frankness; it being the purpose of the management, so far as Prof. Briggs could control it, to make the Review cover the entire ground of current orthodox thinking. How well this plan succeeded is witnessed by the general expression of loss since the Review has been discontinued.

Neither in this country nor in Europe, perhaps, is there a more prolific writer upon topics connected with Biblical scholarship. The Higher Criticism, Revision of Confession, Church Unity, The Intermediate State, etc., have been dealt with in numerous articles, which have always attracted attention, and which, moreover, have proved their power by the vehemence with which many of those who dissent from the views expressed have assailed their vehicle.

Among what might be regarded as *minor* productions of Prof. Briggs—we prefer to call them *briefer* productions—may be mentioned the following.

Schaff-Lange Commentary on Ezra. 1876.

Inaugural Address in Union Theological Seminary on “Exegetical Theology.” 1876.

Encyclopædia Britannica, Article on Presbyterianism in the United States.

The Right, Duty and Limits of Biblical Criticism. Pres. Review, 1881.

Critical Study of the Higher Criticism, with special reference to the Pentateuch. Pres. Review, 1883.

The Hebrew Poem of the Creation. Old Testament Student, 1884.

The Poem of The Fall of Man. Reformed Quarterly Review, 1885.

Series of Articles on Hebrew Poetry, in *Hebraica*, 1886.

Opening Address to Students at Union on Biblical History. 1889.

The larger volumes from his pen are chiefly—

Biblical Study: Its Principles, Methods and History. N. Y., 1883. 2d Edition 1885.

American Presbyterianism: Its Origin and Growth. 1885.

Messianic Prophecy (first of intended series of 3 vols.). N. Y. 1886.

Whither? A Theological Question for the Times. 1889.

The last mentioned book has, probably, attracted most attention. This was due not only to the fact that it was a contribution to the Revision controversy, but especially to the attitude of the work, which charges those who have assumed the position of chief defenders of orthodoxy with being themselves unwittingly the exemplars of departure. It aims also to show that the historic lines of the faith, even among the Westminster Divines, were broader and more catholic than those within which the so-called conservative school of thought would confine the church to-day. Naturally the book has provoked antagonism, but has been widely welcomed by men on either side of the controversy, as most timely and suggestive.

“American Presbyterianism” is a contribution of rare historical matter, for the most part new, to the subject of which it treats. Dr. Briggs has given many years to the investigation of original documents connected with the founding of the Presbyterian Church. Through a munificent fund placed at his disposal by David H. McAlpin, Esq., and many visits to England and Scotland, he has secured a library consisting of bound volumes, pamphlets, manuscript sermons, and letters, which covers the entire period of the making of the Westminster Symbols. The archives of Puritanism have

also been ransacked with equal assiduity. Together with Drs. H. M. Dexter and Alex. Mitchell, Prof. Briggs has turned an immense flood of light through those old cob-webbed windows of the history of the American Church.

Prof. Briggs is now engaged in company with Canon Driver of Oxford and Dr. Francis Brown of Union Seminary, in preparing a Hebrew Lexicon, based upon that monumental work of Gesenius and Robinson. His special task will relate to the Hebrew terms bearing upon Biblical Theology, so far as these terms may come within the range of strict lexicography.

Prof. Briggs received the title of Doctor of Divinity from both Princeton and Edinburgh Universities. He is well known on both sides of the Atlantic; but is to be better known,—as may be predicted of one who has reached the foremost rank among the scholars of his day, and has not yet turned his fiftieth year.

They who regard Dr. Briggs as simply a great scholar and controversialist will do him an injustice. No one surpasses him in his interest in practical Christian work. He is thoroughly conversant with the popular movements suggested by the Christian Endeavor Society, Y. M. C. A., Salvation Army, etc., and has written much on Church Guilds. As a member of Presbytery he is prominently identified with all ecclesiastical matters that concern that body: and among the pastors of New York City there are few who evince more interest than he in the various forms of evangelistic work.

It will not be aside from the purpose of this article to speak of the personality of Dr. Briggs. They who know him best feel a double charm from his splendid ability as a scholar, and his moral traits. He is the embodiment of loyalty; loyalty to his own convictions and to all who are working with him. He carries little of the small change of conventional gossip, but in speaking upon important topics has coin bright as it is weighty. For this reason he is one of the most popular members of the several literary and ministerial circles to which he belongs. He has a natural gift for polemics, and rejoices in the clang of a good blow, even though it fall upon his own armor. Taking no offence at

any challenge of his own opinions, he feels no courtesy in challenging the opinions of others. While he does not hesitate to designate any doctrine he may be opposing by the free use of the names of its chief advocates, and quotations from their writings, yet no controversialist writes with less personal bias. This is so well known by those who are familiar with him that many of his chief opponents in debate are among his most intimate personal friends. He is quick to resent unwarranted depreciation of the views of others, and to stand for their defense; but, at the same time, is apparently indifferent to personal attacks upon himself. He delights to help younger scholars in the Seminary and ministry, by opening to them the rich stores which for a quarter of a century he has been gathering for himself. To Union Seminary with its varied interests he is supremely devoted; and, in return, has the confidence and grateful esteem of Directors and patrons, to an extent that might well be coveted by any Professor.*

* Since the above was written the Directors have shown their appreciation in a most marked manner by transferring Dr. Briggs to the new chair of Biblical Theology which has been endowed through the liberality of Charles Butler, Esq., in honor of the late Dr. Edward Robinson.

ISAIAH'S PROPHECY CONCERNING THE SHOOT OF JESSE AND HIS KINGDOM: ISAIAH XI.

By Professor EDWARD LEWIS CURTIS,

McCormick Theological Seminary, Chicago, Ill.

At the fifth verse of the tenth chapter of Isaiah commences a section of prophecy extending through the twelfth chapter. Its subject matter is, The Destruction of the Assyrian Power and the Rise of the Kingdom of Jehovah under His Anointed. The closing verses (33, 34) of the tenth chapter describe under the figure of a fallen forest the complete overthrow of Assyria. In contrast with this destruction appears the Messiah.

And a twig will come forth from the stump of Jesse,
And a shoot from his roots will be fruitful;
And the spirit of Jahveh will rest upon him,
The spirit of wisdom and understanding,
The spirit of counsel and might.
The spirit of knowledge and the fear of Jahveh.
And not according to the sight of his eyes will he judge,
And not according to the hearing of his ears will he admonish;

But he will judge in righteousness the weak,
And administer equity to the meek of the land,
And will smite the terrible with the sceptre of his mouth,
And with the breath of his lips will he slay the wicked.
And righteousness will be the girdle of his loins,
And faithfulness the girdle of his waist.* (vs. 1-5.)

This prophecy like those of Immanuel and the Child-of-The-Four-Names associates the advent of the future king with lowliness and distress.† In chap. VII. this was indi-

* This translation and those of the following sections are taken from Briggs' Messianic Prophecy, pp. 202-204. A few variations from the A. V. and R. V. will be observed.

† Comp. Am. 9: 11.

cated in the desolation and ruin in which Immanuel's infancy was passed; in chap. IV. in the darkness out of which the people emerged; and here in the representation of the Davidic family as a stump out of which a twig shoots. All this was signally realized at the birth of Christ. The Jews were then despised and ruled by the Romans, and his parents, though of royal descent, were of very humble and poor circumstances.

This prophecy is fuller than the previous ones in its delineation of the character of the coming king. Here for the first time Isaiah declares that he shall be of the family of David, and he gives a beautiful description of him in his royal office. The spirit of Jehovah, the source according to the Old Testament of intellectual and spiritual endowments, rests upon him, resolving itself into wisdom and understanding, a knowledge of things as they are and also of their practical use; into counsel and strength, ability to plan and heroic energy to execute; into the knowledge and fear of Jehovah, a knowing of God's will and being constrained to do it. His kingly manner, his performance of his judicial and executive duties, both of which belonged to the oriental monarch, is graphically portrayed. He judges and decides cases not according to appearance but according to reality, dispensing righteousness for the poor and equity for the meek. His simple word will be sufficient to execute his decrees. A power thus approaching Divine omnipotence is granted unto him. The continual maintenance of right will be the ruling motive of his life.

The prophet describes next the wonderful peace of his reign:

And the wolf will dwell with the lamb,
And the leopard lie down with the kid,
And the calf and young lion and fatling together,
And a little child shall be leader over them.

The cow and bear will graze:
Together will their young lie down,
And a lion like the ox will eat straw,
And a suckling will play over the hole of the asp,
And over the light hole of the great viper
The weaned child will stretch out his hand.

And they will not harm or destroy in all my holy mountain.
 For the earth will be filled with knowing Jahveh
 As the waters are covering the sea. (vs. 6-9.)

To interpret these verses aright, besides remembering that the future Messianic Kingdom from the point of view of Old Testament prophecy, was to be earthly and centered in Palestine, two additional facts must be noticed. The first is that wild beasts and reptiles were a constant source of danger at that day in the Holy Land. This is clearly shown by many passages.* The lion and the bear preyed not only upon flocks but also upon men and children.† Doubtless their ravages never were as fearful as are those of the man eating Tiger in India.‡ Still the circumstances must have been somewhat parallel. No wonder then that the cessation of wild beasts forms a prominent feature in the descriptions of the Messianic times, and has a place along side the abolition of war and the blessings of abundant harvests.§ Completeness of bliss could not be conceived of without their removal. “Isaiah stands where Hercules stood and Theseus and Arthur when—

“There grew great tracts of wilderness,
 Wherein the beast was ever more and more,
 But man was less and less till Arthur came.

And he drove
 The heathen, and he slew the beast, and felled
 The forest, and let in the sun, and made
 Broad pathways for the hunter and the knight,
 And so returned.”||

* Gen. 9: 5; 37: 20, 33; Ex. 23: 29; Lev. 26: 6, 22; Deut. 32: 24; Judg. 14: 5f; 1 Sam. 17: 34; 2 Sam. 23: 20; 1 Kings 13: 24; 2 Kings 2: 24; 17: 25f; Is. 35: 9; Ezk. 34: 25; Hos. 2: 18.

† 1 Kings 13: 24; 2 Kings 2: 24.

‡ “A single tiger is known to have killed 108 persons in the course of three years. Another killed an average of about 80 persons per annum. A third caused 13 villages to be abandoned and 250 square miles of land to be thrown out of cultivation. A fourth so late as 1869 killed 127 people and stopped a public road for many weeks, until the opportune arrival of an English sportsman, who at last killed him.” *Encyclopædia Britannica* 9th edition, article, India. With this may be compared (2 Kings 17: 25). “Therefore the Lord sent lions among them which killed some of them.”

§ Lev. 26: 5f; Is. 35: 9; Ezk. 34: 25-28; Hos. 2: 18.

|| *The Book of Isaiah*, by the Rev. George Adam Smith. Vol. I. p. 190.

This then is the first meaning of our passage. There would be no more danger either to man or cattle from beasts of prey or reptiles. But does this exhaust its meaning? Isaiah pictures a transformation of animal nature. Was this only a graphic, poetic way of stating that all such danger would be removed? or did the prophet really expect such a change? We cannot exactly determine; most likely, however, the latter. But whether he had this expectation or not, by this representation we think he meant to convey a still further and deeper thought in addition to the one which we have found. This brings us to our second fact: According to the Old Testament there is an intimate connection between man and nature. Its state appears influenced by his moral and spiritual condition. Man sins. Cursed is the ground for his sake; it brings forth thorns and briars.* Man is redeemed. The mountains and the hills shall break forth into singing and all the trees of the field shall clap their hands.† Thus changes in nature imply changes in men.‡ And the prophet means to tell us that the curse of sin will be removed. His conception is like that of Milton who, when man first sinned, says,

Nature first gave signs impressed
On bird, beast, air;
The bird of Jove, stooped from his airy tour,
Two birds of gayest plume before him drove.
Down from a hill, the beast that reigns in woods
First hunter then, pursued a gentle brace,
Goodliest of all the forest, hart and hind.||

Isaiah presents the reverse of this picture because the reverse had taken place: The earth was full of the knowledge of Jehovah as the waters cover the sea (v. 9). This implies a transformation of the human race for to know

* Gen. 3: 17, 18.

† Is. 55: 12f.

‡ The Scripture doctrine of the relation between man and nature is very mysterious, and one may well hesitate to dogmatize upon the subject. The relation, however, may be entirely subjective, the change being in man and not in nature; the thorn and the briar becoming to the sinner a burden and in them he finding the earth cursed, although the evil was really in himself. The landscape of the pure in heart is different from that of those who forget God.

|| *Paradise Lost.* Book XI.

Jehovah is to love him,* and to love him is to be redeemed from the thraldom of sin. Paradise had been regained.

And in that day the foot of Jesse will appear,
 Which is about to stand as a banner of the peoples.
 Unto him will nations resort;
 And the place of his resting will become glorious.
 And it will come to pass in that day,
 Adonay will a second time stretch forth his hand,
 To get the remnant of his people,
 Which remain from Asshur,
 And from Egypt and from Pathros and from Cush,
 And from Elam and from Shinar and from Hamath;
 And will lift up a banner to the nations,
 And collect the outcasts of Israel,
 And the dispersed of Israel will he gather
 From the four corners of the earth. (vs. 10-12.)

The Messiah is here placed as king and lawgiver not for Israel only but for the nations generally. This passage is to be compared with Is. 2: 2-4. The thought of each is the same. It is the promise of world-wide influence and dominion. Then comes also the restoration of captives. This is a favorite theme with the prophets. Well it might be. The land of Israel was repeatedly plundered, and its inhabitants carried into exile or sold into slavery. What picture then of future bliss could be complete without the return of the scattered ones? Broken families must be re-united; children returned to their parents, and parents to their children. Heirs must be restored that one's "name be not blotted out in Israel." No future happiness or glory would be perfect while a true Israelite was unable to return home. Family affection was very marked among the Hebrews, and passionate was their love for their native land. The song of the exile was:

"If I forget thee, O Jerusalem,
 Let my right hand forget her cunning.
 Let my tongue cleave to the roof of my mouth,
 If I remember thee not;
 If I prefer not Jerusalem
 Above my chief joy." (Ps. 137: 5f.)

*This is a frequent force of the verb *yadha*—“to know.”

Already at the time of Isaiah there had been a wide dispersion of the Israelites. He also predicted an era of judgment before the Messianic times and with this in view he may have named the countries mentioned. This restoration of exiles is typical of the gathering of the redeemed of God from every land and people.

And the jealousy of Ephraim will depart,
And the adversaries of Judah will be cut off;
Ephraim will not be jealous of Judah,
And Judah will not distress Ephraim,
And they will fly upon the shoulders of the Philistines seaward,

Together they will spoil the sons of the East,
Edom and Moab will become a prize of their hand,
And the sons of Ammon will become their subjects.

And Jahveh will put under a ban the tongue of the Egyptian sea,

And wave his hand over the river with his violent blast,
And smite it into seven channels,
And cause them to go over dry shod;
And a highway will be for the remnant of the people who
will be left from Assyria,

As it was to Israel in the day of his going up from the
land of Egypt. (vs. 13-16.)

As no future bliss could be complete without the return of the scattered sons and daughters, so also none could be without the re-uniting of the northern and southern kingdoms. The prophets of Israel were *union* men. They longed for the unification of their people. They saw this accomplished in their vision. Christ takes up the same thought in his prayer, John 17.

United the people of Jehovah would conquer their enemies. This verse (14) with the figure of the bird of prey seems strangely out of place in connection with the previous picture of the truce of nature. "It is very evident here how the prophet paints the remotest future with colors of the present. Still in the period of the reign of peace (comp. too v. 4) he makes Israel take vengeance on his enemies and subdue them quite in the fashion that in the prophet's time

would be the heart's desire of a true Theocrat."* The fulfilment, of course, is to be seen in the conquests of Christianity through spiritual weapons.

The coming redemption of Israel from their captivity in various lands would be marked by manifestations of divine power and favor as signal as those of their former deliverance from Egypt. (vs. 15-16.) The waters both of the sea by Egypt and of the Euphrates would be divided, and also a highway, a prepared road would be for the exiles on their homeward march. The prophet conceived the future after the analogy of the past. In the drapery he was mistaken. This, however, to him may have been only a figure, even as it was to John the Baptist.† In the fulfilment of the underlying idea the prophet's words have proved sublimely true. Christ's redemption of mankind from sin far transcends in manifestations of divine power and favor the redemption of Israel from Egypt.

* Naeglesbach in the *Lange Commentary* in loco.

† See Mark 1: 3, where such a use is made of the similar language of Is. 40: 3.

THE BIBLICAL AND THE PHILOSOPHICAL CONCEPTION OF GOD. I.

By Professor GEORGE T. LADD, D. D.,

Yale University.

The Bible and philosophy both fix the attention of men upon the same Object of knowledge and belief. But the points of starting, the methods of procedure, and the results to be attained, are very different in the two cases. The biblical writers present God as seen by the eye of childlike faith; they illustrate his attributes and works, in figures of speech that admit of an indefinite expanse of meaning: their purpose is to awaken and edify the religious life. Philosophy, on the other hand, avowedly assumes the rational point of view. It aims to discover and justify to the eye of reason the valid conception of absolute Being: it is only indirectly interested in promoting the practical interests of the life of religion.

But the mind of man is a unity. It does not quietly tolerate aspects of truth that apparently lead to contrary conclusions: much less does it rest satisfied with holding tenets that imply fundamentally opposite principles of all being and all knowledge. The strife which has often arisen between the views of God his attributes and his relation to the world held by students of the Bible and those held by students of philosophy is a constant witness to a demand for reconciliation. The demand arises from the essential unity of the human mind.

God is One, eternal and immutable, although he has revealed himself progressively and under various forms of representation, to the mind of man. Biblical revelation is a gradual unfolding of a certain true conception which God would have us possess of Himself. Human reason, too, is one: the principles which control its development are unchanging. To it God speaks in revelation: within it he

makes himself more and more fully known. As a matter of fact and history, the views taken by biblical religion and the philosophical conceptions of any age have always been closely allied.

I believe that the conception of God and his relations to the world derived from study of the biblical writers, and the conception held by the philosophy of religion, are constantly approaching each other, in several most important particulars. This is due both to improved methods of studying the Bible, and also to a larger and more genial view of those important facts with which philosophy attempts to deal.

The biblical view of God has been misrepresented, in all ages, chiefly by two classes of interpreters. These are the literalists and the allegorizers. The former have been the more faithful to the grammatical and historical principles of interpretation: they have told us, in the more trustworthy way, what the biblical writers meant so far as the most obvious inferences from their expressions are concerned. But the literalists have always made the thoughts of the biblical writers clash with the truths of science and philosophy. This they have done because they would not recognize the gradualness of revelation, and the "soul of truth" given by God to the world as enveloped in imperfect literal form.

The allegorizers, on the other hand, have frequently been desirous to commend the biblical conceptions to men familiar with the current science and philosophy. They have recognized the important fact that the language of the biblical writers often concealed, while it conveyed, the essential ideas which God meant to give the world. But in their effort to uncover and commend this essential truth the allegorizers have dealt unfairly and unscientifically with the letter of Scripture. In recognition of the deficiencies of either form of interpretation many of the early writers were inclined to insist that the Sacred writings, in general, admit and require *both* of these forms. Every passage, therefore, needed to have a literal *and* an allegorical meaning extracted from it.

Those Alexandrine Jews who translated the Hebrew Bible into Greek (the writers of the Septuagint) showed that they were ashamed of its so-called "anthropomorphism." It

seemed to them to represent God as being what Matthew Arnold called a “non-natural man.” They were living in the midst of a notable development of the Platonic philosophy; and to this philosophy many of the Old-Testament expressions respecting the divine Being and his activities appeared unphilosophical, and even vulgar and shocking. In their very work of translation, therefore, these Jews embodied not a few concessions to the current philosophy. They softened many expressions and omitted others,—such as, e. g., those concerning the mouth, ears, and nose of God.

The Alexandrine Church-fathers—Clement, Cyprian, Origen—made free and unwarrantable use of allegory, in order to reconcile the biblical with their philosophical conception of God. Origen, especially, was ready to admit that the literal interpretation alone leads us into many offensive, scandalous, and impossible notions of Deity and his works. Who is so foolish, he asks, as to believe that the world existed three days without sun, moon, and stars, and one day even without the heavens? or that God, after the fashion of some common gardener, planted trees in paradise? or that the trees of life, and of the knowledge of good and evil, were visible and palpable wood, bearing fruit made to be chewed with bodily teeth?

But this way of reconciling, by wild, unlicensed allegory, the biblical and the philosophical conceptions of God, was too unscientific, linguistically, and too mischievous, theologically, to meet with final and complete success.

The Protestant theology, after the Reformation, bitterly and persistently fought science and philosophy, using as a weapon the literal interpretation of the Bible as throughout identical with the Word of God. It insisted that Jehovah made the world exactly as the biblical writer, literally understood, held that he made it—viz. in six ordinary days, and according to the method which Mr. Huxley has ridiculed as the “carpenter theory.” It persistently taught that God inspired the actors in Old-Testament scenes with the feelings which they ascribed to him;—whatever Christian ethics may have to say with reference to the rightness of those feelings. It framed and filled in a picture of the Divine attributes and

relations to the world that was sketched after the figures of speech which the Hebrew Scriptures employed, with little or no account taken of the essential truth embodied by the symbols, or of the progressive character of the entire revelation set forth in these scriptures.

But the candid student of philosophy should be the last person to maintain that the writers on the philosophy of religion, contemporaneous with these mistaken interpreters of the Bible, were consistent—not to say infallible—in their dealing with that witness to God which human reason gives. The (neo-Platonic) conception of the Divine Being, to which the translators of the Septuagint wished to conform the expressions of the Hebrew Scriptures, was an imperfect and not fully rational conception. The philosophy in the midst of which the Alexandrine Church-fathers lived, and according to which they interpreted Christianity, is as obsolete now as are the commentaries of that day. Imperishable truths were held by that philosophy, as well as embodied in those commentaries. And yet—I repeat—both the philosophy and the biblical theology of the period of Clement and Origen belong to phases of life that are now passed by.

The seventeenth century was powerfully exercised in the effort to establish, on immovable grounds of reason, true conceptions of God and of his relations to nature and to man. With Descartes the argument for the existence of the Divine Being was not a matter of secondary importance in his philosophical system. It was no side issue which led him into the proof that a “most perfect Being” really exists. The proof was absolutely essential to the integrity of his system. If he could not show that God certainly is, he could not prove that the world of finite beings really is; and all the *science* which he had been so fondly building since his boyhood days might well be no more than a dream.

The soul of Père Malebranche, the second greatest thinker of France, was absorbed in the philosophical contemplation and love of the conception of God. In his view also, the Divine Being is the only ground and guarantee of all other knowledge, whether of science or philosophy. Spinoza has been called “that God-intoxicated man.” He broke with all

the current biblical conceptions, not only as they were set forth by the Jewish communion from which he sprung, but also by all the Catholic and Protestant theologians. Yet the centre and the circumference of his philosophical system is his idea of God. Leibnitz, and the contemporaneous thinkers of Great Britain, manifest the same philosophical interest in this grandest of all human thoughts. And later on, the men most detested by the theologians of the day—even those whose names have become a by-word in religious circles, as Rousseau and Voltaire and Thomas Paine—abundantly professed faith and reverence toward the Divine Being.

But, as I have already declared, it was not the fault solely of the conception professedly derived from the Bible, that men did not see eye to eye in looking for the true and satisfying conception of God. With all its show of reason the philosophical idea of these thinkers was worse than inadequate; it was in certain respects, inconsistent and irrational.

God became regarded as an abstraction, became separated from the world of finite things and finite minds, in the Deism of the last century. Many even of the preachers and theologians were so influenced by the current philosophy that certain of their religious conceptions became “bloodless,” and useless for all purposes of practical morals and religion. A writer upon the doctrine of the Spirit, in the early part of this century, exclaims: “It is more than probable that the Indians in North America, when they pray to the Great Spirit, conceive by that of something more sensible and more alive, than many of our preachers and makers of religious books, when they with great pathos style God a Spirit.”

Let us by no means fail to grasp the import of these and similar facts of history. They show that the students of philosophy have objected to the conception of God which students of the Bible have derived from its writings, because this conception seemed to them irrational. On the other hand, the latter have objected to the philosophical conception as too abstract, pale, cold, and powerless to move the heart and shape the life of morality and religion. Without doubt each party to this controversy has had good reason to complain of the other in these regards. Theology has, far too

often, flouted at reason; philosophy has, much too frequently, failed sympathetically and faithfully to regard the facts and truths of biblical revelation.

But it is not my purpose merely to rehearse and emphasize anew these old complaints of philosophy against biblical study and of biblical study against philosophy. It is rather my purpose to affirm the truth that both parties have been unfaithful to the *avowed principles of their respective pursuits*, on their own grounds. The understanding of the Bible which has given rise to irrational conceptions of God has been largely misunderstanding. The conclusions of philosophy, which have given rise to conceptions of God irreconcilable with biblical truth, have been in violation or partial neglect of reason. What is needed is neither the submission of reason to biblical theology, nor the rationalizing of Sacred Scripture. What is chiefly needed is—for the student of the Bible, a more correct, comprehensive, and unprejudiced interpretation of its writings; and, for the student of philosophy, a more appreciative and thorough acquaintance with all the data furnished by the concrete and full life of reason.

What, then, will take place, if we suppose that both philosophy and biblical study are greatly improved in their respective spheres? The interpreter of the Bible will constantly bear in mind the meaning of the historical setting in which the divine Self-revelation, whose history the sacred writings give, has taken place. He will understand the gradualness of biblical revelation. He will consider that it began with a disclosure of God to those who were in need of a child's religious education. He will note the presence of great and eternal truths about the Divine Being and his relations to the world,—embodied, however, in historical narrative, in symbols and figures of speech, in temporary ceremony and laws; and even (it may well enough be) in legends, parables, and myths. He will not suppose that the whole truth which the Scriptures have to disclose is expressed in any one passage. He will not assume that any passage, or number of passages, express *truth* at all, if they are considered apart from all the historical limitations which belong to them. He will never forget that even the complete bibli-

cal conception of God deals chiefly with one aspect of the Absolute Divine Life—with God as Redeemer, and in a way to influence the life of religious faith and conduct.

And what will the philosopher do, if he, in his own sphere of investigation and by his peculiar methods of discovering and certifying the permanent principles of all Being and Knowledge, remains faithful to his task? He will notice that faith belongs to all knowledge, whether knowledge come by perception, self-consciousness, or reasoning. He will consider that the ethical, æsthetical, and distinctively religious nature of man, furnishes facts and principles with which he is bound to come to terms of understanding and sympathy. He will recognize the truth which a recent writer has expressed as follows: "Religion I saw was like an expansive force which would shatter any man-made system of philosophy, unless that system were a true image of the universe itself. Nothing can be true which does not find a place, in the theory, for that passionate determination of the mind to God," etc. But, especially, will he see that the facts, truths, and principles of biblical religion are among the most potent and significant of factors in that progressive self-revelation of the Divine Being which it is the philosopher's aim, as fully as possible, to comprehend.

It is plain, then, how the reconciliation of conflicts between the biblical and the philosophical conceptions of God is to be reached; if ever it be reached at all. It will not be by either party surrendering unconditionally to the other. Philosophy will never yield again the freedom it won when it broke loose from its mediæval service to the current theology. Cries of "rationalism," "heresy," and what not, have no place or influence here. The business of philosophy is to be rational. The conception of God it frames is designed to express the entire content of the witness of reason to the Object of religious faith, knowledge, and worship.

But the student of the Bible has as little right to "rationalize" its utterances after the fashion set by any school of speculative thinkers. Yet if he be a narrow literalist, he is no less unscientific in his exegesis than irrational in his thinking. A better, broader understanding of the real mean-

ing, of the "soul of truth," of the Scriptures is his aim. A richer, profounder, and more comprehensive knowledge of God, as derived from a survey of all data in the light of reason, is the aim of the philosopher. As biblical theology and philosophy both improve—in their own spheres and by pursuit of their own ends, by use of improved methods—all conflict between the two conceptions of God which they present will disappear.

As a matter of fact, the conflict is softening; the two conceptions are uniting to form a harmonious totality. For in reality, they are both the result of the divine self-manifestation, in two forms and channels of activity. This general claim will be illustrated, in several particulars, in following articles.

PHYSICAL EVIL: ITS SOURCES AND OFFICE
ACCORDING TO AMOS.By LOUIS M. FLOCKEN, S. T. B.,
Whitman, Mass.

By physical evil we understand here all that would come under the head of disaster and calamity. Among those which Amos mentions are the following: Tempests (1: 4), earthquakes (4: 11), fire (1: 7, 10, 12; 2: 2, 5), war (1: 5), captivity (1: 5, 15; 5: 27; 6: 7; 7: 17; 8: 11), palaces spoiled (3: 11), adversaries (3: 11), loss of posterity (4: 2), famine (4: 6; 8: 11), drought (4: 7), pestilence (7: 17), blasting and mildew (4: 9), the palmer-worm (4: 9), death of beasts (4: 10), grasshoppers or locusts (7: 1), the sword (4: 10), tumults (3: 9), battle (1: 14), oppression (3: 9), woe (6: 1), mourning (8: 1; 5: 16), lamentation (8: 10; 5: 16), pollution (7: 17), baldness (8: 15), and biting of serpents (9: 3).

The first question to be asked is: What or whom does Amos consider to be the *source* of these evils? It seems to me that his answer is so clear that one could not be left in doubt as to his view.

No sooner does he finish his introductory sentence than he says: "The Lord [Jehovah] will roar from Zion, and utter his voice from Jerusalem," and so terrible were his threats to be that "the habitations of the shepherds should mourn, and the top of Carmel wither." It is certain that, in this passage, he intends to represent Jehovah who had "set his name there" (at Jerusalem) to be the source of the threatened ills.

From this general statement he proceeds to particularize. Of fire he says: "Thus saith the Lord [Jehovah] * * * But I will send fire upon the walls of Gaza (1: 7), on the wall of Tyrus (1: 10), upon Teman (1: 12), upon Moab (2: 2) and upon Judah (2: 5)," and "I will kindle a fire in the wall of Rabbah." All these passages refer war to the

same source. But of the latter he expressly affirms: “*I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people shall go into captivity unto Kir,* saith the Lord [Jehovah] (1: 5); “*your young men have I slain with the sword*” (4: 10); and “*shall devour the palaces thereof in the day of battle,*” (1: 14). With reference to captivity he says: “*Therefore will I cause you to go into captivity beyond Damascus saith the Lord [Jehovah], whose name is the God of hosts*” (5: 27). In several places he states that “*they shall go into captivity*” as a direct result of the war which Jehovah will bring against them (1: 5, 15; 6: 7; 7: 17). Concerning famine he says: “*I also have given you cleanness of teeth and want of bread*” (4: 6); “*I will send a famine in the land*” especially of God’s Word (8: 11). Jehovah is represented as saying: “*I also have withholden the rain from you*” (4: 6), “*I have smitten you with blasting and mildew*” (4: 9), “*I have sent among you the pestilence*” (4: 10), “*and the palmer-worm*” (4: 9) and “*formed the grasshoppers*” (7: 1). And thus our prophet specifies tempests (1: 14), earthquakes (4: 2), tumults (3: 9), oppressions (3: 9), mourning (8: 1, 8, 10; 5: 16), lamentation (5: 16; 8: 10), pollution (7: 17), baldness (8: 10), biting of serpents (9: 3) and other evils as coming directly from Jehovah as their author and source.

In the wonderful climax which he reaches in the third chapter, Amos inquires: “*Shall there be evil in a city, and the Lord [Jehovah] hath not done it?*” As much as to say, Refer not any of the ills which ye *do* suffer and *will* suffer to any other cause but to God. He is the one who sends them upon you. Notice that he does not limit the application to one city but states “*evil in a (i. e. any) city.*” So we may infer that he intends to state a general law. This law stated declaratively would be:—If there be evil in any city, God hath done it.

But we must keep in view the fact that the evil our prophet here speaks of is of a physical nature, and that he makes it consequential to another kind of evil. This is *moral evil*. The latter consists in the wrong choosing and willing of moral beings, the former in the ills unchosen that follow.

Were we to ask our prophet *why* God will send war and fire upon Damascus, upon Gaza, upon Tyrus, upon Edom, upon the children of Ammon, upon Moab, upon Judah and upon Israel, and *why* he will cause them to go into captivity; he would answer "because of three transgressions and for four." *Why* hath "the Lord sworn by his holiness, that lo, the days will come," when they shall go like driven cattle into captivity (4: 3), when famine shall be in their cities (4: 6), when he shall send drought (4: 7) and "blasting and mildew" (4: 9) and pestilence (4: 10) and death of men and beasts (4: 10)? Is it not because they transgress, because they multiply transgressions (4: 4); because in their sensual luxury and wantonness they oppress the poor, crush the needy and are given over to drunkenness (4: 1)?

Why was the threatened doom and punishment of Israel including Judah (3: 1) so terrible? Amos gives us the answer in 3:2. "You only have I known of all the families of the earth: therefore will I punish you for all your iniquities." It was because of God's goodness to Israel in revealing his will and law to them; and because of their ingratitude, willful neglect and disobedience, that their God was now so full of wrath against them. This is the key-note of the whole book of Amos. Israel had sinned and God would punish. The calamities and disasters which befel them were God's judgments and punishments.

We may now observe: (1) that, while it was foreign to a Jewish mind to refer phenomena to second causes and while Amos boldly asserts that Jehovah is the Source of evil, he does not eliminate, but positively affirms, human responsibility; (2) that he makes physical evil consequential to moral evil or sin; (3) that he represents God as using human and natural agencies to carry his threats into execution; and (4) that he made no distinction between natural and moral laws —both were God's laws and the violation of either was *sin*.

It seems that, if we do not hold a deistical conception of God, but believe that he is both immanent and transcendent in nature, we must admit the truth and force of Amos' reasoning. With such a view of God who would deny that, when certain moral evils exist which men will not settle by

other means, in God's providence war will arise to put down the evils or punish the evil-doers? Or, who will deny that, if the God-given laws of industry and economy be overlooked, famine and want will follow; or, that the Being, who created and governs the universe, *can* and even *will* withhold the rain and send the drought to punish men if he should see that it is best so to do? Who of us would dare affirm that our God, the God of Nature, has nothing to do with earthquakes, hurricanes, cyclones, the increased number of locusts, grass-hoppers, army-worms, fire-worms, caterpillars, chintz-bugs, potato-bugs, etc., which destroy the crops and other property?

We come now to our second question; viz.: What is the office or function of physical evil? In the passage already quoted as the key-note of the book, the prophet says: "Therefore will I *punish* you for all your iniquities." So in many other passages referred to, he declares the office of the threatened ills to be that of punishment for their sins. And certainly no one who reads the book of Amos with any degree of care, can have any doubt but that this is the view which the author intends to set forth.

But it remains, still for us to inquire whether he regarded the punishment as remedial or final, or both. In the fourth chapter he vividly portrays several great calamities as having been sent upon them by God with a remedial intent. These may be references to great historical events; as, the plagues in Egypt, the famine in the time of Elijah, the earthquake in 1: 1, etc. Famine (5: 6), drought (5: 7), blasting and mildew (5: 9), the palmer-worm (5: 9), the pestilence (5: 10), earthquakes (5: 11) are thus spoken of. All of these verses close with this clause: "Yet have ye not returned unto me." In which he certainly implies that the punishments were sent to turn them from their sinful ways to obedience towards God.

This kind of punishment is more properly called chastisement. It is often so mentioned in the Holy Scriptures. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 13: 6). And this too is the principal office of physical evil as set forth by the

Sacred writers. Amos himself refers to it most often in this sense.

But the great and general calamity, which he was now threatening as a punishment from God, had in it the element of finality. In this same fourth chapter, after enumerating a number of calamities which were intended to be medicinal and corrective but were unheeded by his people, he represents God as saying: “Therefore *thus* will I do unto thee, O Israel: and because I will do *this* unto thee, prepare to meet thy God, O Israel” (v. 12). The “*thus*” and “*this*” refer us back to the dreadful threats of the impending judgments made in 1: 2, 3, 6, 9, 11, 13; 2: 4, 6, and 3: 2. In all of which passages Jehovah says: “I will not turn away the punishment thereof [better translated: ‘I will not reverse it’—referring in each case to the first announcement in 1: 2].” The meaning then seems to be “I will not reverse my decision, therefore prepare to meet thy God in judgment, final to thee.”

So in the trio of visions in 7: 1–9, the first two, viz.; the judgment of grasshoppers and that of the fire, are diverted by the prayer of Amos; but the third, that of the plumb-line, signifies the *final* and *utter* rejection of Israel.

In 8: 11–14, where he describes the extreme severity of the penalty, he closes the passage with these words: “Even they shall fall and never rise up again.” This too is final.

And in the last chapter, where the prophet sets forth so vividly the inevitable destruction of all the sinners of his people; that all, but a remnant whose salvation was secure, should “die by the sword,” we find not the least intimation of redress or amelioration, but that the penalty is retributive and final.

To sum up the whole matter, I would conclude, that Amos regarded physical evil as coming from Jehovah with the express view of punishment for sin; and that, while in most cases it was intended to be remedial and corrective, in some it was penal, retributive and final.

But the question may here arise whether he regarded it as final in the sense that there would be no punishment after death. Respecting this question I would simply confess that,

after several readings of the entire book with this thought in view, I found no passage that referred to either future rewards or punishments *after death*. These seem to be entirely foreign to his mind. But while he does not affirm he certainly does not deny them. So that while death by the sword was regarded by him as final, he does not state how much more God's punitive wrath might mean to one after death. Truly he mentions "Sheol" and "Heaven" (9: 2); but they seem from the connection to refer rather to physical locations.

We must bear in mind, however, that as Amos made no distinction between physical law and moral law, so he did not distinguish between temporal and spiritual blessings. All happiness to him, as to the other prophets and Old Testament writers, seems to be connected with the prosperity and happiness of their nation; and all punishments, with the reverses and adversities of their beloved theocracy. It seems to have been left to New Testament times and writers to develop these glorious doctrines into their real, spiritual significance.

HOW TO PREPARE AN EXPOSITORY SERMON ON THE LIFE AND WORK OF STEPHEN.*

By Rev. Prof. GEORGE B. STEVENS, D. D., Ph. D.,
New Haven, Conn.

As I have never prepared a sermon on this theme, I can only state what I should regard as the points to be ascertained and considered in so doing. These suggestions I may group under two heads: (I.) The gathering of the material, and (II.) the use of the material for the purpose of the sermon.

I.

- (1) Read carefully through all notices about Stephen and his work in Acts 6: 5-8: 2; 11: 19; 22: 20.
- (2) Ascertain the significance of such facts as that he was (a) a deacon in the church and (b) a Hellenist.
- (3) The occasion and subject of his disputes with the Jews.
- (4) The Jews' accusations against him; their probable grounds.
- (5) Seek out any expressions or hints in Stephen's address before the Sanhedrin which may throw light on the grounds of their accusations against him.
- (6) Consider the effect of his martyrdom upon the course of events in the church (see especially 11: 19).
- (7) Study his work as a preparation for the work of Paul.

II.

On the basis of such a study, a discourse could be prepared upon Stephen's life and character as an illustration and incentive to Christian fidelity. If the design was to make it

* This article is the first of a series of practical hints for expository preaching, following up the general discussions of the question which have appeared in previous numbers of the STUDENT. Other similar "studies" and "suggestions" from Rev. Charles F. Thwing, Rev. P. A. Nordell and others will appear at intervals in coming issues.—THE EDITOR.

strictly expository of the brief Scriptural notices about Stephen, the order of thought indicated above could be followed with a little adaptation. If the sermon were to approach nearer to the topical plan of treatment, the same material, at least in the main, could be used according to some such outline as this:—

- (1) Introduction upon the critical relations at this time between the Jewish and Gentile Christians, and upon the increasing opposition of the unconverted Jews to Christianity.
- (2) Stephen's adaptation to meet the emergencies of this crisis.
- (3) His ability to learn from history (Acts vii.) lessons applicable to the present hour.
- (4) His fitness to be the forerunner of Paul, the great champion of Gentile freedom and the fearless censor of Jewish unbelief.
- (5) His faithfulness to his convictions and his duty, even unto death, as an example and proof of the saying of one of the church fathers that “the blood of the martyrs is seed;” that such devotion to truth must issue in unforeseen and incalculable gains for the truth.

THE ORIGIN OF THE HEBREW SABBATH.

By Rev. J. T. NICHOLS,
Olympia, Washington.

The important place the Sabbath holds in our social and religious life, and the present interest in the subject, furnish a sufficient warrant for any investigation into the origin of this ancient institution. Yet weightier reasons are found in the recent progress in Old Testament study and the discovery of Babylonian inscriptions bearing on this question. I wish to consider the origin of the Sabbath with special reference to the new light* thrown on the subject by the observances of the ancient Babylonians on the seventh day as revealed by the newly-discovered Elul Calendar.

When we approach the question of the origin of the Sabbath from the side of external history, we find much to prove its existence at the earliest times of which we have any record.†

The week of six days, with the seventh day of rest intervening, now prevails as a measure of time over most of the world. It is found in all Christian and Mohammedan regions and in India. The most notable exceptions are China and Japan, which have a division of ten days. Most Christian nations have received the Sabbath and also the week, along with Christianity, but not all. The Germans used the weekly division of time before they received Christianity, getting it probably from the Romans. Our week, then, has its origin in two different lines, one from Christianity and the other

* I have used in the study of this question most of the books and magazine articles which bear upon it. Among them mention should especially be made of Lotz, "Quæstionum de Historia Sabbati;" Sayce, "Records of the Past" and "Hibbert Lectures;" Schrader, "Cuneiform Inscriptions;" Ewald, "Jewish Antiquities," Wellhausen, "History of Israel," and W. R. Smith's articles in the *Encyclopaedia Britannica*.

† Though I recognize the Sabbath as a divine institution, yet in its development human agency has been employed. So, while not forgetting the hand of God which is working in all the affairs of men, I intend to confine myself in the following discussion to the origin of the Sabbath viewed from the human standpoint only.

from the Romans, who got it at a time not far from the beginning of the Christian era, from the Eastern astrologers and Jews. This ancient astrology had its seat in South-Western Asia. Both lines, then, from which our Sabbath has its origin, lead us back to the Semitic nations as the source of this institution.

Outside of these nations we find few indications of a week of seven days which did not have its origin with them. We have noticed already that India has such a division of time, but this is probably derived from the Arabs or Mohammedans. The Chinese and Japanese, though they have no seven-day week, hold the first, fifteenth, and twenty-eighth days of their lunar month in especial esteem. This, however, as we shall see later, can be explained in a natural way.*

Among the Semitic nations, we find the week observed by the Egyptians and the Ishmaelites. The Ashantees and Gallas of Africa seem to have had the week from a very early time.† The nation where we find (aside from the Hebrews) most clear evidence, not only of a week, but also of a Sabbath, is the Babylonian. We find that among these people, as among the Israelites, the number seven was especially prominent and sacred. Thus seven is the number of the spirits who came from the depths. The number of knots tied by the women who sit by the bedsides of their husbands to conjure the evil spirit is seven or twice seven. "Week" means the city of seven spheres. The mythical serpent mentioned in their hymns has seven heads, and the sacred tree has seven branches. There were seven gates to the lower world; seven or fourteen gods are mentioned frequently; the evil spirits are seven; cleansings or sprinklings were repeated seven times; seven planets were recognized, studied, and held to be among the gods.

Furthermore, upon the Babylonian monuments recently discovered mention is made of a week of seven days ending with a seventh day on which no work was to be done or sacrifice offered. This seventh day was a day of rest and abstinence from the usual employments. This is shown by

* The ancient Peruvians also seem to have had a seven-day week.

† Cf. Tutschek, Grammar of Galla language, p. 59.

the register tablet of the intercalary month of Elul. We read there that the seventh, fourteenth, nineteenth, twenty-first and twenty-eighth days were Sabbaths. Directions are given in this tablet for the observance of the day by the "ruler of the great nations." He must not eat certain kinds of food, nor change his garments, nor offer sacrifices. So, too, the riding on a chariot and issuing of royal decrees was forbidden. It was not proper then for one to curse or an augur to mutter his divinations. This tablet shows us only the nature of these Sabbaths as kept by the king and priests, but it is probable that a similar, though, perhaps, not so strict a Sabbath, was observed by the citizens.

We cannot but notice how much this Sabbath of the Babylonians resembles the Hebrew Sabbath of the Levitical law.* We notice also that the word for Sabbath in the form *Sabbatū* was known to the Assyrians, and is explained as meaning "a day of rest for the heart." The Babylonian day of rest differs from the Hebrew in not being always on the seventh day, for their month followed the moon,† and as the full lunar month has from twenty-nine to thirty days, the last week must be eight or nine days long. Moreover, there is the unaccountable observance of the nineteenth day as a Sabbath in the same way as the seventh, fourteenth, twenty-first and twenty-eighth. Notwithstanding these differences, this calendar shows that a Sabbath similar to that of the Hebrews was known to the Assyrians and Babylonians.

Whence did the Babylonian week and Sabbath arise? If we can answer this question, we shall then perhaps be able to get nearer the origin of the Hebrew Sabbath. An examination of the Elul Calendar mentioned above shows that the word used for unlawful day, *dies nefastus*, is Accadian. The occurrence of this and many other expressions and technical phrases shows that this calendar was of Accadian origin. In the words of Sayce,‡ "It was borrowed by the Semites along with the rest of the old Turanian theology and science. The original text must have been inscribed at some time before

* Cf. Gen. 2:3; Ex. 31:13, ff. 35:2, 3; vid. also Is. 58:13.

† Cf. Sayce "Hibbert Lectures."

‡ "Records of the Past."

the 17th century B. C., when the Accadian language seems to have become extinct." If this is true, we have traced the Sabbath to its source among the nations of South-Western Asia. From the Accadians it was passed on to their successors, the Babylonians, and was carried also from Accadia by Nahor and his descendants into Palestine.

The question of the origin of this seven-day division of time among the Accadians now meets us. If it was not derived from astrology, whence did it arise? The earliest and most natural division of time among all nations has been the lunar month. This has preceded the year, and it is a natural supposition that the week arose from a division of the lunar month. We know that the ancient Accadians were worshipers of the moon,* and the new and full moons were observed as festivals. These festivals made two natural divisions of the month of about fourteen days in length. Convenience and ease in reckoning would call for a shorter division, and what would be more natural than that each of these two divisions of fourteen days should be divided into two smaller sections of seven days each marked by the quarters of the moon? A difficulty with this division of the month into four weeks of seven days each will naturally suggest itself. The average month has twenty-nine and a half days, so that in this division one and one half days would remain on the average after the four weeks in every month. In order to make the new moon conform with the beginning of the week and month, the length of the weeks would have to be varied, three out of every eight being eight days long. Such a course would be in harmony with their method, reckoning, as we see, from their practice of intercalating a month when necessary to make the lunar months correspond with the yearly seasons. It seems probable, however, that the conformity of the week and month was brought about in another way. With their imperfect knowledge of astrology it would be impossible for these early people to know beforehand on which of two days the new moon would be first observed. So the festival of the new moon would be extended over two days.† Cf. 1 Sam. 20: 27, where the new moon of the second

* *Vid.* Schrader "Assyrian Inscriptions."

† Lotz "Quæstionum de Historia Sabbati."

day is spoken of (*cf.* Judith 8: 6). If this was the case, there would be but one week of eight days in the two months.

The theory of an intimate connection of the moon with the religious observances of the ancestors of the Hebrews, and its connection especially with the Sabbath, gives a meaning and force to the many passages in the Bible referring to the observance of the moon. The many places where new moons and Sabbaths are mentioned together would suggest, if there were no other reasons, that Sabbaths and the course of the moon had had at some time a very close connection. That the new moon was observed as a festival among the Hebrews is shown by many passages. It was observed by feasting and ceremonial cleanliness (1 Sam. 20: 5, 18, 24, 27). The new and full moons were greeted with blasts from trumpets (Ps. 81: 3; Num. 10: 10). There were special offerings for these days (Num. 28: 11; Ezek. 46: 6). The time of the new moon was an occasion for special events (Ex. 40: 2, 17; Num. 1: 18; 29: 1; Deut. 1: 3). It had especial connection in the thought and religious observances of the Hebrews with the Sabbath (2 Ki. 4: 23; 1 Chron. 23: 31; 2 Chron. 2: 4; 8: 13; 31: 3; Neh. 10: 33; Is. 1: 13, 14; 66: 23; Ezek. 45: 17; 46: 1, 3, 6; Hos. 2: 11; Amos 8: 5; compare also Col. 2: 16). The many places where new moons and Sabbaths are mentioned together are significant.

The common Hebrew word for month is *hodhesh*, the word for new moon. The only month known among them was the lunar month. Their year was twelve lunar months or 354 days, and began with the new moon just preceding the ripening of the barley. The first sheaves were carried to the altar at the feast of the Passover, which was on the first full moon of the year (Lev. 23: 9-14). When the first full moon seemed likely to come before the barley was ripe, an extra month was intercalated. The cycles of time seem to have been regulated rather by the moon than the sun. This we see was the case with their feasts and their periods of sowing and reaping with which they were intimately connected.

Each month was begun with the feast of the new moon. So, too, the Arabs greeted the new moon before they received their Sabbath from the Syrians. Their term for this time of

joy was "ahalla," which is connected with the Hebrew word for festal joy "hallel"—showing that the greeting of the new moon was such an ancient and universal custom that the word used for that occasion became the common word for all festival rejoicing (*Judges 9: 27*).

It is plain also that the full moons had a religious significance to the Hebrews. Then were celebrated the great feasts of the nation. The first full moon of the year at the beginning of the harvest was the Passover, on the fourteenth of Abib or Nisan (*Ex. 12: 16, 18; Lev. 23: 5; Num. 9: 3, 5; 28: 16, 17; 33: 3; Josh. 5: 10; 2 Chron. 35: 1; Ezek. 6: 19*).

Lev. 23: 11 seems to show that the Passover was originally a Sabbath, and the offering of the sheaves followed it. In connection with the fact that the Passover was celebrated at the full of the moon it is suggestive to notice also that it was a nocturnal feast. The supper was at evening (*Ex. 16: 12; Lev. 23: 5; Num. 9: 3; 5: 11, etc.*). *Is. 30: 29*: "Ye shall have a song in the night when a holy feast is kept," and *Hos. 2: 11*: "I will also cause her mirth to cease, her feasts, her new moons and her Sabbaths" indicate that the nights following these feasts were passed in singing, mirth, and merriment. We notice, too, that if by reason of any uncleanness some were prevented from participating in the feast, the substituted celebration was observed not the next week, but on the next full moon (*Num. 9: 11; 2 Chron. 30: 2, 15*).

Not only the harvest festival, but the vintage feast as well, was celebrated at the full of the moon, the feast of Tabernacles coming on the full moon of the seventh month (*Lev. 23: 34; Num. 29: 12; Ezek. 45: 25*). Jeroboam when he wished to institute a feast to take the place of this at Jerusalem chose the full moon of the eighth month (*1 Ki. 12: 32, 33*).

In the course of Jewish history, though the Passover and Tabernacle feasts were continued and observed at the full of the moon, yet their connection with the moon lost its significance, and the new moon celebration eventually disappeared entirely.

We have seen already that the Babylonian Sabbath had its origin in Accadia and was probably connected with the wor-

ship of the moon, Accadia being the seat of moon worship. We now see that the Hebrew Sabbath also is intimately connected with the changes and celebrations connected with the moon, indicating that the Sabbath had originally its source in moon worship. It remains to connect the Hebrew Sabbath with the Accadians and so with the Assyrian Sabbath. The means of making this connection are not lacking. We have traced the Babylonian Sabbath to at least as early a date as 1700 B. C., when the Accadian language became extinct. To have embodied itself in technical and stereotyped phrases which outlived the rest of the language, and to have so stamped itself upon the social life of the people that it lived as an institution long after the nation was dead, the Sabbath must have been observed by the Accadians for many centuries. There can then be no reasonable doubt but that some sort of a Sabbath was observed by them previous to 2000 B. C., at about which time Terah and his family emigrated from among them. For it seems probable from the results of the latest investigation that the home of Nahor was in Accadia. Ur Kasdim of Gen. 11: 21 has been identified with Ura of the Cuneiform inscriptions, a place in South Babylonia. This Ura, we learn from the inscriptions, was the seat of the worship of the moon god.* The other city mentioned in the Bible as a tarrying place of this family is Haran in Mesopotamia. This city also, we learn from the same source, was the seat of the worship of the moon god, Sin.

So the first and second homes of the migrating ancestors of the Hebrews were places where the worship of the moon was especially cultivated, and where the Sabbath in a developed or germinal form was probably known.

It seems probable, then, from the results of this investigation, that the Hebrew Sabbath and the weekly division of time is a very ancient pre-Mosaic institution not originating with the Israelites, but brought by them from South Babylonia.

* Schrader "Cuneiform Inscriptions."

THE GOSPEL OF JOHN.*

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

BY WILLIAM R. HARPER AND GEORGE S. GOODSPEED,

YALE UNIVERSITY.

PRELIMINARY REMARK. These "studies" are designed for use by two classes of students, (1) by those who can give only a moderate amount of time and attention to the work, and (2) by those who wish to go deeply into the study.

The material for the first class is put into larger type and comprises the material under points 1, 2 and 4. The material under point 3 is for the special attention of advanced students and may be entirely passed over by those who do not care for detailed examination of the material.

Part I. THE INTRODUCTION. John 1:1-18.

Division I. 1:1-13. The Word and the World

i. The Scripture Material:¹

- 1) Vs. 1, 2. The Word was in the beginning with God and was God.
- 2) v. 3. Through him everything was created.
- 3) vs. 4, 5. His life was man's light which shone without effect upon the darkness.
- 4) vs. 6-8. John was sent of God that his witness to the light might lead all men to believe.
- 5) v. 9. Man's real light was coming into the world.
- 6) vs. 10, 11. Though the world was made through him, not even his own people received him.
- 7) vs. 12, 13. To those who received him, believing on his name, he gave the right to become God's children, God alone begetting them.

* The "helps" for the study of John's Gospel are numerous and valuable. For the average student who wishes to do a moderate amount of study Plummer's *Commentary on John* in "The Cambridge Bible for Schools" is the most useful. Other commentaries have peculiar excellences, e. g. The *Commentary on John*, by Drs. Milligan and Moulton in the "International Revision Commentary" (price \$1.25), devotes special attention to the thought; Maurice's *The Gospel of John* (price \$1.50) is excellent for the practical applications. The most valuable books for the mature student who wishes to give thorough study to the subject are Gode's *Gospel of St. John*, 2 vols. (price \$6.00), and Westcott's *St. John's Gospel*, in vol. ii. of the Bible Commentary (price \$3.00). The latter book is, on the whole, the finest single commentary for the advanced student.

¹ In this part of the work the verses are taken one by one as they come in the Gospel and their contents given in another form. The student is expected to compare this statement with the original verse and criticise or improve upon this statement if possible.

2. The Word and the World:² The Word—who reveals what God is—was ever in intimate relation with God, and of the same nature with Him. All creation depended on him for life. His life was the revelation of God to men. John, God's messenger, testified to him as the revealer of God. Yet, though the revelation is clear and given to all, the world was not enlightened by him. Even his own people rejected him. Some did believe in him; and he made it right for them to be, and possible for them to become, children of God, possessing a new life which came directly from God alone.

3. Re-examination of the Material:³

I. Words and Phrases:

- 1) *In the beginning* (v. 1), of what? cf. Gen. 1:1.
- 2) *was*, i. e. "was existing," not "came into existence."
- 3) *word*, i. e. "the expression of the thought," that which reveals it; here the "word *of* God," the revealer of God; such a revealer "existed in the beginning."
- 4) *with God* (v. 2), lit. "towards God," lived in active intercourse with Him.
- 5) *light of men* (v. 4), i. e. that by which men saw what God is.
- 6) *darkness* (v. 5), i. e. moral darkness, the darkness in which man is when sinful and separated from God.
- 7) *apprehended*, cf. margin of R. V.
- 8) *bear witness of the light* (v. 8), i. e. to call attention to the revelation of God which was there given.
- 9) *there was*, etc. (v. 9), i. e. the genuine revelation of God was a real thing and was ever coming among men disclosing God to every one.
- 10) *the world* (v. 10), i. e. "human kind."
- 11) *his own* (v. 11), his own land and people, Israel.
- 12) *right to become* (v. 12), "authority and power to come to be" in due time when the Son of God was come in the flesh.
- 13) *believe on his name*, lit. "into his name," (a) into all that character or sum of qualities which is wrapped up in his name, (b) the name is the "Word" (v. 1), (c) trustfully yield themselves up to the revelation which he makes of God, stake their all upon him as the revealer of God, accept what he tells them of God and act upon it.

2. Connections of Thought:

- 1) V. 3. With this verse the thought passes from the eternal being of the "word" to his relation to creation.
- 2) with v. 4 he comes into relation with men.
- 3) v. 6 presents John's witness to this "light" without defining him.
- 4) v. 9 calls us back to the general nature and work of the "light" in the world at large.
- 5) v. 11 may be regarded as introducing (a) the "Incarnate Word" or better (b) the work of the "pre-incarnate Word" among the chosen people.
- 6) v. 12 will then describe those who whether in Israel or without it received the "Word" "Light" of v. 9, not specially referring to Christians, if indeed at all to them.
- 7) v. 13 describes in their essential character the believers of v. 12, God's act of spiritual re-creation underlies all their life.

² In this part of the work the endeavor is made to give an entirely new, rearranged and clearer statement of the entire body of verses studied. The student is expected to read this statement over carefully, compare it with the scripture passage (a) to decide whether it fairly represents the sense of the passage, (b) to determine whether it can be improved, (c) to make such criticisms and improvements as suggest themselves, (d) exercise himself in making this or a similar statement.

³ Some points for more extended and careful study of the Scripture passage are here given for those who have the time and means for going more deeply into the thoughts and facts which are contained in it.

3. Literary Data:

- 1) In v. 1, read the first clause and observe how each succeeding clause repeats the chief word of the first; find other examples in these verses of this "repetition."
- 2) read v. 3, and note how the two clauses state the same fact, one positively, one negatively; this is "antithetic parallelism," and shows the "Hebrew style" of the writer.
- 3) observe the abstract terms used with great frequency; "life," "word," "light," "witness."
- 4) *John* (v. 6), notice this name is given to the "Baptist," and he is not distinguished from the Apostle John as in the other Gospels; what light does this throw upon the author of this Gospel?

4. Review!

Having worked through this study the student is in a position to go back and test the statements of 1 and 2, and correct or improve upon them, if desired.

4. Religious Teaching:⁴ *God has revealed Himself to men in all ages, and even in the darkest times all those who have accepted the "Word" who reveals Him have been made children of God. How it glorifies the love and grace of God that He has visited us with His presence from the very beginning! He was ever making Himself better known to us and telling us what to think and do about Him. If to us He graciously gives the clearest revelations, shall we keep ourselves in the darkness, and refuse to know and do His will?*

Division II. John 1:14-18. The "Word" is Jesus the Christ.

REMARK. The first division began at the "beginning" with the "Revealer," and showed his presence in creation, in human kind, in the chosen people. But not yet is he identified with the One whom we know. This will be done in the second division.

1. The Scripture Material:

- 1) V. 14. The "word" became a human being, took up his abode among us full of grace and truth, and we saw how glorious he was, like the Father's only son.
- 2) v. 15. John bore witness to his superiority.
- 3) vs. 16, 17. And we too received of his abounding grace, for it was grace and truth that Jesus Christ brought, while through Moses law was delivered.
- 4) v. 18 The only begotten son, in close relation with the Father has alone revealed Him as our Father.

2. The "Word" is Jesus the Christ: The "Word"—the revealer of God—became a human being, one among us, Jesus Christ, who was the only begotten of the Father, a glorious and completely adequate revelation of His grace. John witnessed to his majesty. We beheld him, and enjoyed his abundant grace, for it was grace with truth that he brought, not law, which came through Moses.

⁴ In this part of the work, the essential religious thought of the passage studied is sought and the endeavor made to state and apply it. The student will thoughtfully consider it, note its relation to the scripture passage, criticise it, if necessary, and make such application of it as shall seem fitting and desirable.

3. Re-examination of the Material:

I. Words and Phrases:

- 1) *Dwelt* (v. 14), cf. margin, a reference to the O. T. conception, cf. Lev. 26 : 11.
- 2) *beareth* (v. 15), present tense, the testimony stands, abides.
- 3) *grace for grace* (v. 16), that which was received and enjoyed gives place only to more of the same.
- 4) *is in the bosom* (v. 18), either (a) has returned to and now is in the bosom, or (b) is and always has been, (c) "*into the bosom*," the ultimate, active fellowship of love.
- 5) *hath declared Him*, lit. "*interpreted Him*," (a) in his own earthly life, (b) as Father, cf. v. 12.

2. Connections of Thought:

- 1) *And the Word*, etc. (v. 14), i. e. *and then*, etc., the next step in the historical progress of Divine revelation.
- 2) *for* (v. 16), goes back to v. 14 (v. 15 is a parenthesis), i. e. "we know that the Word became flesh, and was gloriously full of grace and truth, *because* we received, etc., our experience is a proof of it."
- 3) *for* (v. 17), i. e. "and this experience of v. 16 was possible, *because* of this coming of grace and truth by Jesus Christ," v. 17 is therefore an emphatic re-statement of v. 14, contrasting the fact of that verse with the giving of Law.
- 4) v. 18 is closely connected with v. 17; it might be thus stated, "Jesus Christ, who, though no one has ever yet seen the Divine Being, as the only begotten son, etc., interpreted Him to us."

3. Literary Data :

- Find examples (1) of the "simplicity" of style, two co-ordinate clauses for a complex sentence ;
 2) of the use of favorite words, e. g. truth, grace, etc.

4. Review:

In the light of these studies, examine carefully the statements of 1 and 2.

4. Religious Teaching: *The only adequate revelation of God and a glorious one is made by the Word—the Revealer—becoming flesh, i. e. in Jesus Christ. He interprets to us God as the Father, and brings to us all of the Father's love. "God thou art love, I build my faith on that."*

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

Part I. The Introduction.

DIVISION I. 1 : 1-13. The "Word" and the World.

DIVISION II. 1 : 14-18. The "Word" is Jesus the Christ.

The Contents. God's Word has ever been revealing Him to men. Some, even his own people, did not accept the Revealer, but those who did accept him God made His children. Jesus the Christ was the Revealer having become a human being. We knew it, because we received his glorious revelation of the Father's grace and truth, a revelation which he alone is fitted to give.

Part II. THE EARLY MANIFESTATION OF JESUS AND THE BELIEF ON HIM, John 1:19-4:54.

Division I. 1:19-36. The Testimonies of John.

§ 1. Chapter 1:19-28.

1. The Scripture Material:

- 1) v. 19. When officials were sent from the capital to inquire about him, John testified,
- 2) vs. 20, 21. Saying frankly and clearly, "I am not the Christ, not Elijah, not the Prophet."
- 3) vs. 22, 23. To their demand for a positive answer, he says, "I am, in Isaiah's words, 'a voice' bidding men prepare for the Lord's coming."
- 4) vs. 24, 25. They are from the Pharisees, and so they say, "If you are only this, why do you baptize?"
- 5) vs. 26, 27. He replies, "I baptize, and there is one standing unknown among you who follows me, my superior."
- 6) v. 28. This took place in Bethany beyond Jordan.

2. John's Testimony to the Officials: Now John's first testimony is given to officials from the Capital who inquire into his position and work. He affirms to them that he is not by any means the Christ, or even Elijah, or the Prophet. "I am that 'voice,' of Isaiah's prophecy, heralding the coming Lord." On that account they question—Pharisees that they are—why he baptizes. "I do baptize," he replies, "and know ye, too, that the coming one, to whom I am scarce worthy to do a servant's work, already stands, all unknown, in the midst of you." This testimony was given in Bethany beyond Jordan.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *From Jerusalem* (v. 19), the centre of religious authority.
- 2) *priests and Levites*, religious officers under the control of the religious authorities, and fitted to make such inquiries.
- 3) *who art thou*, i. e. as what personage and with what authority do you claim to work?
- 4) *not the Christ* (v. 20), implying that they suspected him of making that claim.
- 5) *the voice* (v. 23), was this a purposely mysterious answer, a prophetic enigma, or did they understand by it that he was the Christ's herald?
- 6) *sent from the Pharisees* (v. 24), those of the religious authorities who were members of this party.
- 7) *in the midst* (v. 26), was Jesus there in the throng?

2. Connections of Thought:

- 1) *And this is*, etc. (v. 19), i. e. I have in vs. 7 and 15 been telling of John's witness *and* the first case of it is *this*.
- 2) *therefore* (v. 22), since his information had been negative, not positive.
- 3) v. 24 is an explanatory remark in view of v. 25; because they had been sent from the Pharisees, who were sticklers for ritual authority, they asked why he baptized without authority.

- 4) *John answered* (v. 26). note the two parts of the answer, what is the connection between them? (a) adversative—I baptize with water only, it is true, but, etc., (b) confirmatory—I baptize indeed, and I do so in view of, in preparation for, the coming one; he is here, and is my authority for baptizing.

3. Comparison of Material:

As said Isaiah (v. 23), compare Isa. 40:3, noting the historical situation and the meaning of the words in their original connection and their use here.

4. Historical Points:

- 1) Messianic ideas in Israel, (a) John's idea of the Christ, cf. Mt. 3:11, 12, (b) *Elijah, the prophet* (v. 21), as predecessors of the Christ, cf. Mal. 4:5; Deut. 18:15; John 7:40, 41; Mt. 17:10-13; in view of this last passage, how explain John's answer in v. 21?
- 2) *Pharisees* (v. 24), learn something of their origin, history and ideas.

5. Geographical Points:

Bethany beyond Jordan (v. 28), was this the scene of John's first work, cf. Mt. 3:1?

6. Manners and Customs:

The latchet . . . unloose (v. 27), (a) the shoes worn, (b) the work of the servant for guests.

7. Literary Data:

- 1) Note the familiar word *witness* (v. 19), cf. vs. 7, 8, 15.
- 2) *Jews* (v. 19), does this term applied to the religious authorities imply (a) that the author was a Gentile, or (b) that he wrote when the Jewish religious system and authority had ceased to exist?
- 3) *confessed and denied not*, antithetic parallelism expressing the fullness of truth.
- 4) observe instances of the *directness* of John's style in this section, the vividness of dialogue.

8. Review!

Now in view of these studies review the statements of 1 and 2, in order to test their correctness.

4. Religious Teaching: *It would not be strange if John were tempted to regard himself as Elijah, or the prophet, or even the Christ. But we do not see him yield. He gives, now to these officials, emphatic and clear testimony to the greatness of the Christ, before whom he is less than a servant. Fidelity and humility appear beautiful in him, and add weight to his testimony on behalf of Jesus the Christ. Can you do any worthier work than to witness to the Christ?*

§ 2. Chapter 1:29-36.

i. The Scripture Material:

- 1) v. 29. On the morrow, as Jesus comes to him, he says, "See the Lamb of God, that taketh away the world's sin!"
- 2) vs. 30, 31. "This is the one of whom I said, 'my superior follows me.' Though I knew him not, I was baptizing that thus he might be made known to the nation."
- 3) v. 32. "I bear witness that I have seen the Spirit descend and abide on him."
- 4) v. 33. "Though I knew him not, God told me that such an one was to baptize with the Holy Spirit."
- 5) v. 34. "Therefore I testify that this is he who is the Son of God."
- 6) vs. 35, 36. The next morning John standing with two disciples observed Jesus as he passed and said, "See, the Lamb of God!"

John's Further Testimony: On the morrow, as Jesus comes to him, he cries out, "See, this is that Lamb of God who takes away the world's sin. I did not know him, indeed, when he came to be baptized, but God told me that the one upon whom the Spirit descended and abode, was to baptize in the Holy Spirit. And I myself have seen this very thing come to pass on him. So I was baptizing in order to make him known to the nation, and I testify from what I have seen that this is he—the Son of God." Again, John testifies, the next morning, in the presence of two disciples, saying, as Jesus is passing, "See the Lamb of God!"

3. Re-examination of the Material :

1. Words and Phrases:

- 1) *Coming unto him* (v. 29), (a) for baptism? cf. Mt. 3: 13, (b) for conference or instruction? (c) where had Jesus been? cf. Mt. 4: 1, 2.
- 2) *the Lamb of God*, i. e. that Lamb that God provides, with which you are familiar, either from John's instruction or the O. T. teaching and ritual; note two views of this phrase, (a) connected with Isa. 53, (b) refers to the paschal lamb.
- 3) *taketh away* (cf. marg.), note present tense, either (a) is now beginning the life of patient sin bearing, or (b) the future event is vividly seen as accomplished in the present.
- 4) *sin of the world*, note how universal an expression.
- 5) consider (a) how John could come to know these great facts about Jesus, by prophetic inspiration, by meditation, by conversation with Jesus, (b) how much they could have meant to him.
- 6) *I have beheld* (v. 32), the perfect tense used of an event upon which he solemnly looks back as finished.
- 7) *he that sent me* (v. 33), John's consciousness of prophetic authority.
- 8) *baptizeth with the Holy Spirit*, as the Christ's great work, cf. Mt. 3: 11; as the origin of the idea, cf. Joel 2: 28; its meaning (a) as the element of the new life, (b) securing fellowship with God, holiness.
- 9) *Son of God* (v. 34), (a) title of the Christ, (b) cf. the O. T. suggestions in 2 Sam. 7: 14; Ps. 2: 7; 89: 27; Dan. 3: 25; (c) does it convey also the idea of divinity? (d) recall the voice in Mt. 3: 17.
- 10) *behold*, etc. (v. 36), a significant repetition which had its meaning to the disciples.

2. Connections of Thought:

- 1) *For this cause* (v. 31), i. e. in order that I might introduce him to the nation—(a) not that this was the only work of John, but (b) he was also to prepare the nation by repentance for the Christ, yet (c) John must have felt that this was the most important thing he was to do.
- 2) *and I have seen* (v. 34), i. e. "and so I have seen," as often in this Gospel, the conclusion of the whole matter.

3. Comparison of the Material:

- 1) *Knew him not* (v. 31), how reconcile with Mt. 3: 14? (a) not personally, cf. Lk. 1: 80, (b) not officially as the Christ.
- 2) *I have beheld*, etc. (v. 32), for the occasion see Mt. 3: 16, 17.
- 3) *abode*, peculiar to John, significant as denoting the new relation of the Spirit to Jesus.

4. Historical Material:

- 1) The time of these occurrences can now be determined, (a) did the baptism occur before v. 29? (b) then was it also before the inquiry of v. 19? (c) arrange then the order of events thus far in the ministry of John; (d) the probable length of time between the baptism of Jesus and this scene, cf. Mt. 4: 2.
- 2) *his disciples* (v. 35), John was a teacher and made disciples.

5. Literary Data:

- 1) Observe examples of (a) directness of style, (b) use of special words, (c) repetitions of phrases.
- 2) note the phrase *on the morrow* (vs. 29, 35), as suggesting an eye-witness, who is giving personal recollections.

6. Review:

Having worked through these studies now go back and examine the material or 1 and 2, in order to test its correctness.

4. Religious Teaching: *Think again of this high privilege of witnessing to Christ. We saw how faithful was John's testimony. Now see how his faithfulness is also very clear sighted. He sees into the very central heart of the work of the Christ—His sin-bearing. That should teach us the blessedness of faithful witnessing—God gives to his faithful witnesses ever clearer and higher views of their Lord and Saviour. The insight of the humble and faithful witness to Christ—think of this.*

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

Part I. The Introduction.

DIVISION I. 1 : 1-13. The "Word" and the World.

DIVISION II. 1 : 14-18. The "Word" is Jesus the Christ.

Part II. The Early Manifestation of Jesus and the Belief on Him.

DIVISION I. The Testimonies of John.

§ 1. 1 : 19-28. John's Testimony to the Officials.

§ 2. 1 : 29-36. John's Further Testimony.

Division II. 1: 31-51. The Belief of the First Disciples.

§ 1. Chapter 1 : 37-42.

1. The Scripture Material:

- 1) V. 37. The two disciples understand, and follow Jesus.
- 2) v. 38. He asks their errand and they inquire where he lives.
- 3) v. 39. He bids them come and see; they go and stay with him from ten o'clock on through the day.
- 4) vs. 40, 41. One of them, Andrew, goes and tells his brother Simon "We have found the Christ."
- 5) v. 42. They come to Jesus and he says, "Simon, your name shall be Cephas."

2. Andrew and Peter: The two disciples follow after Jesus and at his invitation spend the day with him. Andrew, one of them, brings his brother Simon to Jesus, saying "We have found the Christ." Jesus says, "Simon, I propose to give you a more appropriate name, Cephas (*i. e.* the Rock-man or man of Rock)."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Where abidest thou* (v. 38), motive for question (a) embarrassment, (b) purpose to call at a later season?
- 2) *findeth first* (v. 41), (a) and then some one else afterwards? or (b) both went after their brothers and A. found his own brother first?
- 3) *we have found the Messiah* (v. 41) (a) they had been seeking him? (b) suggests the subject of the day's talk or at least the result of it.
- 4) *thou art* (v. 42), not necessarily supernatural knowledge but emphatic repetition of a previous introduction.
- 5) *shalt be called*, implied (a) his insight into S.'s character, (b) introduction of S. into a new activity.

2. Comparison of Material:

Thou art Simon, etc., (v. 42), compare Mt. 16: 17, 18, and explain the difficulty of a double naming.

3. Habits and Customs:

Tenth hour (v. 39), observe two modes of reckoning time (a) the Jewish, from sunrise to sunset, tenth hour would be 4 P. M., (b) the Roman, from midnight, tenth hour would be 10 A. M.—which seems most satisfactory here?

4. Literary Data:

- 1) Observe examples of (a) personal recollection e. g. "turned and beheld," (b) directness of style.
- 2) note *being interpreted* (vs. 38, 41, 42) and determine its bearing on the readers of the Gospel and the writer of it—whether Jews or not.
- 3) *one of the two* (v. 40), (a) the other is not named, (b) the probability that he is the author of this Gospel.
- 4) v. 37 has two co-ordinate clauses where we would say "and when the two disciples heard . . . they followed," characteristic *simplicity* of style.

5. Review:

With the results of this study in mind, revise carefully the statements of 1 and 2 to test their correctness.

4. Religious Teaching: *It was the suggestive testimony of John that led his two disciples to seek Jesus. Their personal interview with Jesus established their first faith in him as the Christ. This faith of theirs was out reaching and winning. Andrew brings his brother. Our testimony is as important in its place; our faith may be as winning in its sphere—if it be inspired by personal intercourse with the living Christ. Such a personal relation is open to all who seek him.*

§ 2. Chapter I : 43-51.

1. The Scripture Material:

- 1) Vs. 43, 44. The next morning about to go into Galilee, Jesus finds Philip, a fellow townsman of Andrew and Peter, and bids him follow.
- 2) v. 45. Philip tells Nathaniel, "We have found the Christ of the Scriptures in Jesus of Nazareth, Joseph's son."
- 3) v. 46. Nathaniel replies "Can Nazareth produce anything good?" Philip says "Come and see."
- 4) vs. 47, 48. As he comes, Jesus says "Here is a true Israelite." Nathaniel is surprised at this greeting but Jesus adds, "I saw you under your fig-tree before your talk with Philip."
- 5) v. 49. Nathaniel answers "Rabbi, you are Son of God and King of Israel."
- 6) vs. 50, 51. Jesus replies, "Did this make you believe? You shall see more than this—even angels ascending and descending from the opened heaven on the Son of Man."

2. Philip and Nathaniel: Starting for Galilee, Jesus bids Philip follow. Philip, finding Nathaniel, tells him that he has found the Christ of the Scriptures. Nathaniel comes in some doubt, and to his surprise is hailed by Jesus as a true Israelite. Jesus adds, "I saw you when alone under your fig-tree." Nathaniel, thereupon, believes in him as the Christ. Jesus tells him that this evidence is small compared with what he shall see—angels ascending and descending from the opened heaven upon the Son of Man.

3. Re-examination of the Material:

I Words and Phrases:

- 1) *Findeth* (v. 43), does this suggest (a) previous acquaintance, (b) hesitation on Philip's part?
- 2) *Jesus of Nazareth, the Son of Joseph* (v. 45), does this imply (a) that the writer was ignorant of the facts, or (b) that Philip did not know them?
- 3) v. 46, how is the character of Nathaniel revealed here?
- 4) *an Israelite, indeed* (v. 47), (a) one who is worthy of the name Israel, (b) how did this meet Nathaniel's difficulty?
- 5) *I saw thee* (v. 48), is the emphasis on the supernatural knowledge of (a) his being there, or (b) his thoughts while there?
- 6) *answered* (v. 49), what wrought this sudden faith?
- 7) *Son of God . . . King of Israel*, (a) messianic titles, (b) one echoing the testimony of John, the other the political hopes of the time.
- 8) *Son of man* (v. 51), (a) seldom used in John, (b) note the implied comparison with "Son of God," (c) meaning "the lowly, unassuming man," (d) chosen here by him to proclaim and yet to conceal his messianic position.

2. Comparison of Material:

V. 51 contains an allusion to Gen. 28 : 12 ; consider its application to Jesus, (a) the unceasing intercourse between God and the Messiah, (b) in the Messiah believers realize the established fellowship between the seen and the unseen, (c) the allusion is to the miraculous works which Jesus is to work by the power of God.

3. Geographical Points:

- 1) *Bethsaida* (v. 44), (a) in Galilee, (b) the three came from the same Galilean town.
- 2) *Nazareth* (vs. 45, 46), (a) of Galilee, (b) note Nathaniel's allusion, either to its insignificance or its bad reputation.

4. Literary Data:

- 1) Collect any examples of points of style which have already been referred to, cf. vs. 43, 46.
- 2) *verily, verily* (v. 51), characteristic of this Gospel.

5. Review:

After the study of these points, proceed as before to test the statements of 1 and 2.

4. Religious Teaching: *To be brought into these personal relations to Jesus the Christ is to be convinced of the reality of His claims and the loftiness of His position. Honest doubt is frankly met by Him, and they who are open minded are given all needed evidence. They who honestly yield to this evidence are given to know far larger and higher evidence. Give Jesus the Christ a fair privilege to be heard, and you shall hear and see more than you would have dreamed of.*

Contributed Notes.

The Unjust Steward: Luke 16:1-13. The Christian religion gives to man the highest standard of morals in the world. Unregenerate men educated under its influences, learn to know the right, and then by that knowledge, endeavor to pick flaws in Christian teaching. Julian the Apostate charged that the parable of the unjust steward favored cheating, and many a Christian since has found it hard to disprove the charge.

Our Revised Version has removed one difficulty in the way of the ordinary English reader, by showing that the Steward's master, not Christ, commended him. "And his lord commended the unrighteous steward." Still the fact of Christ's commendation also seems to lie in the words "for the children of this world are, in their generation, wiser than the children of light." These words are not applied to the action of the steward, but give the *reason* why the Steward's lord commands him. "And his lord commended the unrighteous steward because (*hoti*) he had done wisely; because (*hoti*) the children of this world are in their generation wiser than the children of light." The steward's lord was a child of this world and judged according to this world's judgment. The words "in their generation" show plainly that Christ used the words "wise" and "wiser" in a peculiar sense. What that sense is may be gathered from a passage in Vitringa Bk. III., Prt. I., ch. 12. Without any reference to this parable he is drawing the distinction between a *wise* man and a *good* man. He quotes Cicero as saying, that "a good man does what he can for others, and injures no one." Maimonides also: "No one will deny this to be the act of a good man, *to sell a thing for less than he could get for it*; all would deny it to be *the act of a wise man*." Vitringa then goes on to say, "Those are esteemed *wise* among men, *who desire and provide for themselves*, while the good provide for *others rather than themselves*: hence those accounted wise among men are seldom called good."

This signification of the word *wise*, entirely relieves the words of our Saviour from any commendation of the Steward's injustice. The children of this world esteem it wise for a man to secure himself at the expense of others, and have much more of this wisdom than the children of light, who seek the good of others at the expense of self. So far, therefore, from holding up the unjust action of the steward as a pattern for his disciples to follow, Christ is giving a specimen of the vicious conduct of the Pharisees, which his disciples are to shun. "As children of light, whom the men of this world think fools, use your wealth, not for self, but in God's service; so will you make friends who, when earthly riches fail, shall receive you into eternal habitations." "He that is unjust in the least, is unjust also in much. He that is faithful in the least is faithful also in much."

The Pharisees, who were covetous, saw the force of the parable in its condemnation of their selfish wisdom, and its commendation of the unselfish good, "and they derided him."

[Bishop] P. F. STEVENS.

General Notes and Notices.

Professor A. H. Sayce has resigned his professorship in the University of Oxford, and will reside permanently in Egypt.

It is reported that Professor Gustav Bickell of Innsbruck is to publish an amended text of the Book of Proverbs according to the Syriac metre of seven syllables for each strophe.

Two of the most important books of the coming publishing season in the Old Testament will be Professor Driver's "Introduction to the Old Testament" in Messrs. T. and T. Clark's new series, and an "An Introduction to the Old Testament," by Rev. C. H. H. Wright, in the "Theological Educator" series of biblical manuals.

Professor Cyrus Adler of Johns Hopkins University has been appointed a Commissioner for the Columbian Exposition and has sailed for the Orient. His work will be two-fold; the encouragement of trade between the United States and the East, by an industrial exhibit, and the formation of an archæological collection which will be the nucleus of a valuable museum of antiquities.

The Davenport Professorship of the Hebrew Language and Literature in Union Theological Seminary, New York, which Professor Briggs gave up to become Professor of Biblical Theology on the Edward Robinson foundation has been conferred upon the Rev. Professor Francis Brown, who held the Associate Professorship of Sacred Philology in the same institution.

The Rev. J. J. S. Perowne, Dean of Peterborough, and well known to all Bible students as the author of the best popular commentary on the Psalms in the English language has been appointed Bishop of Worcester. Bishop Perowne has begun a series of articles on Genesis in *The Expositor*, in the first of which (Oct. 1890) he declares for the documentary view of the origin of the book in unmistakable though cautious language.

The local Board at New Haven under the direction of the American Institute of Sacred Literature began its winter school of Bible study with a public meeting on Dec. 1st at which an address was delivered by Professor J. Henry Thayer upon The Recent Change of Attitude towards the Bible and Some Reasons for it. The courses offered are as follows: Twelve lecture-studies by the Rev. Professor George B. Stevens of Yale Divinity school, on the Life, Character and Work of the Apostle Paul; Twelve lecture-studies by Professor William R. Harper, of Yale University, on The Early History and Institutions of the Hebrew People; Thirteen Studies by Professor George B. Adams, of Yale University, on Paul in Acts; Outline Studies by Dr. Frank K. Sanders of Yale University, on Old Testament History from the Division of the Kingdom to the Captivity.

A new quarterly devoted to book reviews is just issued in its first number by Messrs. T. and T. Clark of Edinburgh. It is called *The Critical Review of Theological and Philosophical Literature*. Professor S. D. F. Salmond is its editor. The first number contains as its leading article an extended notice and criticism of Martineau's "The Seat of Authority in Religion," by Principal Rainy. Professor Driver notices Wright's Semitic Grammar in a four page article. Riehm's Alt-testamentliche Theologie is keenly criticized by Professor A. B. Davidson in seven pages. Rev. James Stalker writes on Canon Farrar's Minor Prophets. Other reviews are written by such scholars as Alfred Plummer, Professors A. B. Bruce, Marcus Dods, A. Macalister, Principal H. R. Reynolds, Dr. J. H. Stirling, Rev. Geo. Adam Smith, and the editor. The reviews and notices amount in all to twenty-four, covering 116 pages. The editorial note announces that it is the purpose of the quarterly to furnish a critical survey of current literature in Theology. It will notice also articles of particular interest that appear in other journals, home and foreign. Its reviews will be prepared by scholars representing different lines of study and different branches of the evangelical church. The promise is amply fulfilled in the present issue. *The Critical Review* is published quarterly at an annual price of six shillings. It may be obtained in America through Messrs. Scribner and Welford, New York, at a yearly price of \$1.50.

A series of Bible studies in the books of Amos, Hosea, Isaiah, Micah and Nahum was given by Professor Harper in Minneapolis, Minn., under the auspices of the Pastors and Sunday-school Workers of that city, December 16-23, 1890. It is hoped that this undertaking will lead to the formation of a local Board, for Minneapolis and St. Paul, of the American Institute of Sacred Literature.

Biblical Notes.

Semite and Aryan. A recent issue of a foreign journal contains a resumé of the argument of a learned scholar to prove that the Aryans are of Semitic origin. He adduces a variety of words similar in both families of languages, e. g., *Schwert*, old Saxon *Cherv*, English, *sword* as compared with Hebrew *herebh*. He traces the very name "Aryan" to a Semitic source connecting it with the "lion," Hebrew *ari*, of the tribe of Judah. This royal tribe bore a lion rampant on its banner. "Why, indeed," says the writer of the article, "should it not be possible that the tribes who are to this day dwelling in some parts of India, and who pride themselves as being descendants of some of the tribes of Israel, should have assumed the name of Aryans in perpetuation of the title by which their ancestor Judah was distinguished, and that the name should subsequently have been introduced into Europe by their brethren, the so-called Indo-Germanic races, who migrated westward?" In respect to all such attempts, the sober statement of the late Professor Wright should be remembered: "When Semitic philology has advanced so far as to have discovered the laws by which the original biliterals (assuming their separate existence) were converted into triliterals; when we are able to account for the position, and to explain the function of each variable constituent of the trilateral roots, then and not till then, may we venture to think of comparing the primitive Indo-European and Semitic vocabularies."

Israel in Europe. The writer of the above article discourses interestingly in regard to the colonization of Europe generally by the Hebrews, which, he says, exerted a far greater influence than the much vaunted Aryan influx. In doing so, he refers to the taking of Palermo by a body of Israelites under the leadership of Eliphas, son of Esau. Thus much at least says the Aramaic inscription which records the event on the Baichi Tower at Palermo. For the rest, the records of history give distinct evidence of the existence of Hebrew colonies in Italy and Spain from the most remote periods. The city of Milan is alleged to have been built by Hebrews, and numerous agricultural settlements are supposed to have been founded by them throughout the surrounding country. The migration of Hebrews was much encouraged by Solomon for the development of commerce, and the city of Salamanca in Spain is popularly supposed to have derived its name from the wise monarch whose subjects helped to found it. After the overthrow of his dynasty, the partisans of Saul fled to Afghanistan, whence a large number of exiled Jews followed them, others migrating to India. Then came the banishment of the tribes of Napthali and Gad and the half tribe of Manasseh, some of whom made their way to Siberia and the northern frontier of India, whilst others subsequently migrated to various parts of India, Persia and the Caucasus. Israelitish migration to Europe received a further impetus in the reign of Cyrus, when many Jews preferred to seek their fortunes in the free far West to living in their native land under foreign domination, and adopted the national language.

This fact is conclusively proved from the occasional presence in Jerusalem, during the time of the Second Temple, of Jews from all quarters of the globe, and speaking all the then known languages. The cultivation of the vine in Italy, the south of France, and even in Hungary, was introduced into those lands in the days of the Roman Emperors by Jews, whose skill as husbandmen, wine and fruit growers was then pre-eminent.

Hebrews 12: 2. In some notes on New Testament passages, Principal David Brown, in the *Expositor*, gives a new turn of thought to the familiar phrase, "the author and finisher (perfecter R. V.) of our faith." He rejects the word "our," and would translate, "the captain and perfecter of 'faith.'" The passage, he maintains, teaches not that Jesus is the author and completer of "our own" faith, but of the "life of faith." In other words, He is the model believer. It is claimed that the very next verse brings out this idea. The "joy" was conditioned on the triumph of faith in enduring suffering. So the entire course of Christ's temptation is a test and victory of faith. At the cross one said, "He trusted in God that he would deliver him," etc. Thus Christ is the "leader and conductor" of the army of believers, for He is Himself the most shining example of faith. This is a fresh light upon an old text.

Matthew 10: 8. This passage includes the raising of the dead among those powers which our Lord assigned to the disciples on their missionary journey. But this seems to Principal Brown so incredible that he raises a question about it in the same number and article of the *Expositor*. He shows (1) that the raising of the dead was Jesus' mightiest work, (2) that only three cases of his doing this deed are recorded, (3) no case is recorded of the disciples having done such a deed, (4) when the seventy returned, the greatest thing they report was the subjection of the devils; this they would not have done if they or the apostles had raised the dead. The conclusion is that this clause in Matt. 10: 8 is an interpolation. Principal Brown suggests that it may have crept in from the carelessness of a scribe who recalled similar language used by Jesus concerning His own works, when John's disciples came with the question of their master (Luke 7: 19-23).

Genesis xiv. The names of this remarkable chapter have recently been subjected to a careful investigation and comparison with the cuneiform material now accessible, by Professor Sayce. He has succeeded in reaching some interesting results. He maintains the historical existence of the Amraphel, Arioach, Chedorlaomer and Tidal as kings in these ancient times. The very names have been discovered on the tablets. This chapter, as he says, must be accepted as a page torn from the annals of ancient Babylonia, and that originally it was written by a Babylonian is clear, as of the four eastern kings the Babylonian princes have the place of honor in the narrative. He also has an interesting argument to prove, from the cuneiform syllabary, that the account of this Palestine campaign was copied by a Hebrew scribe. The names of the conquered tribes in Palestine were just as great a puzzle to modern criticism as those of the Chaldean princes, and so the Zuzim in Ham, the Zamzummim of Deuteronomy, were relegated, like the Chaldean invaders, to the land of myth, solely because of ignorance concerning the cuneiform syllabary.

and the Hebrew peculiarities in the use of it. Between the letters *m* and *v* or *u*, or between *h* and *ayin* (a) the syllabary knows no difference, and in transliterating from it into Hebrew, "we may write either *zu* or *zam*, either *ham* or *am*." Hence it comes that no one but a Hebrew writer could have changed the well-known *Ammi* or *Ammen* into *Ham*, and in copying from the cuneiform have given us the *Zuzim* in *Ham*, in place of *Zamzummim* of *Beth-Ammi*. Thus he claims with much reason and certainty in an exceedingly striking argument that we cannot separate the Babylonian source and its Hebrew copy so far as authenticity goes. The historical character of the invasion carries with it the historical truth of the Lot episode and the pursuit by Abraham.

The Image of the Heavenly: 1 Cor. 15:49. In the Revised Version of this verse the margin reads, "many ancient authorities read, '*let us bear.*'" Prof. Milligan, in the *Expositor* for October, 1890, argues strongly for this reading. He emphasizes the meaning of the word "image," which, he maintains, does not mean merely that our spiritual body is to be like that of the Lord. "Image" means more than likeness; it carries with it the idea that one who bears the "image" is also the "representative," the "manifestation" of its original. Christ is thus the "image" of God (2 Cor. 4:4). Christians are the "image of Him that created them" (Col. 3:10; 2 Cor. 11:7); where the thought is of a "manifestation." How full of force and beauty does the rendering become in this light: "Let us bear the image of the heavenly." The old version is a comparatively tame repetition of what has gone before. This new rendering causes us to pass on into "the wide field of our corresponding obligation." "We have been too much the children of the first Adam alone." We need to be reminded that there is a truer life. "As," therefore, "we have borne the image of the earthly, let us also bear the image of the heavenly."

Book Notices.

The Pulpit Commentary. Revelation.

The Pulpit Commentary. Revelation. Introduction by Rev. T. Randell, B. D. Exposition by Rev. A. Plummer, M. A., D. D., assisted by Rev. T. Randell and A. T. Bott, M. A. Homiletics by Rev. C. Clemance, B. A., D. D. Homilies by various Authors. New York: Anson D. F. Randolph and Co. Pp. xxvii. 585. Price \$2.00.

The Introduction to this commentary on Revelation presents the argument for the early date of the book quite fully, has a detailed statement concerning the manuscripts and versions, an excellent discussion of the Greek style, and an analytical conspectus of the contents of the book, but omits all consideration of the various schools of interpretation or any sign of that which is to be adopted in the exposition which follows. It contains, therefore, much that in so popular a commentary is scarcely useful and fails to include what is well nigh vital to one beginning the study of the Apocalypse. Without doubt the feature of the book is the exposition of Dr. Plummer which is thorough and able. In its main lines it follows the interpretation of Professor Milligan, who has written what are on the whole the best works on this portion of Scripture. The homiletical division is full and quite satisfactory. There is substantial agreement between all the writers of the various parts of the book, which is as good as the average of this large series of popular commentaries, though containing nothing strikingly brilliant.

A New Study of the Apocalypse.

The World Lighted: A Study of the Apocalypse. By Charles Edward Smith. New York: Funk and Wagnalls, 1890. Pp. 218. Price 75cts.

It is a pity that a work of real originality such as is here given us should be condemned to wear so lurid a title. It creates in the mind a prejudice against the book itself, while it conveys no hint of the contents or of the author's purpose. But whoever has the curiosity or the courage to take up the book, in spite of this unprepossessing invitation, will find a discussion characterized by great commonsense and striking insight. It proposes to do what so many students have proposed before to do—to explain the idea and contents of the Book of Revelation. The attempt is modestly made. The writer is conscious that he is tremendously handicapped by the failures of the past. He asks for sympathy and good will. His arguments are presented in language which, though sometimes exuberant and diffuse, is never boastful or belligerent. He thinks that he has discovered the Key to the book. It lies in the first chapter, in the symbol of the stars, candlesticks and the sun which accompany the manifestation of the Son of Man. Translated into words, the symbol gives us the ruling idea of the Apocalypse—"The progress of Truth in Enlightening and Saving Mankind." The Apocalypse is the picture of "the world lighted" by the diffusion of the truth of God, the Gospel of Jesus Christ. To this fundamental purpose, by a sober exegesis, Mr. Smith succeeds in making the

different sections of the book contribute an intelligible and satisfactory meaning. The "book" of the fifth chapter is "all the additional light" needed to convert mankind. Its seals are the hindrances to the spread of this light, and their breaking, or the taking away of these hindrances, is attended with symbolic representations of the developing completeness of their removal. By so brief a statement of the exposition of a short section the reader will be enabled to see the commonsense and the cleverness of the writer's conception. Equally remarkable is the breadth of his view. His interpretation is historical and yet it is broader than the historical. He is free from the offensive literalism of many commentators. He steers remarkably clear of the absurd mixture of literalism and symbolism that characterizes others. Altogether it is the most rational interpretation that has yet appeared. In fact it ought to be an epochal book in the study of the Apocalypse. It is in the right road. Some of its expositions—notably that of the scarlet woman and her associates—fall below the general level, and indicate that in his hatred of Rome the author forgot for the time the great spiritual and broad idea which he lays down at the beginning. Why not interpret them as symbolic of spurious Christianity everywhere, in Protestant as well as in Romish circles? In the discussion and interpretation of the last scenes, the author neglects to carry through rigidly his theory of victory by teaching, by diffusion of light, and falls in with the physical-force-view of the divine activity. It seems, also, that a form of his theory which would see in the book not successive developments of illumination culminating in one grand blaze of brightness, but simultaneous representations or at least one great development of which the various symbolic representations of the book are each complete pictures but from different points of view, will more adequately satisfy the conditions of the problem. The first half of the book—on the writer's interpretation—pushes the development so high, that it is hard for him to show that the latter half advances it materially. These are not so much criticisms as suggestions and queries which are aroused by the book itself. It should be read by every one who is puzzled by the phenomena of the Book of Revelation or has never cared or dared to venture into the stormy sea of its interpretation. It is fascinating and, what is better, to an unprejudiced mind, in the main, convincing.

Studies on the International Lessons.

History, Prophecy and Gospel. Expository Sermons on the International Sunday-School Lessons for 1891. Edited by E. Benjamin Andrews, D. D., LL. D. Boston : Silver, Burdett and Co. Pp. 461. Price \$1.75.

We have in this volume forty-eight expository sermons by as many clergymen and teachers, covering the Sunday-school lessons for the coming year. The book has more than the evident purpose of providing help in the study of these lessons. Its aim is to raise the standard of teaching and to stimulate the habit of expository preaching. Its primary object is to accomplish these results for a particular denomination of Christians. The writers of these sermons, as well as the editor, are all Baptists, and they expect that the first interest in the work, and doubtless the chiefest, will come from Baptists. Still, so far as one can see, there is need for a higher standard of teaching and for the cultivation of the expository habit among other denominations, and it would be unfortunate if so excellent a body of writing as is contained in this book should have its influence and helpfulness confined to any one body of Christians. One fails to find any obtrusion of views which are not in harmony

with the great consensus of evangelical opinion, and in all these respects the book may be recommended to all students of the Bible.

To come to more specific points, the sermons, having so wide a range over Old Testament history and the life of Jesus Christ, show a variety of views on points of criticism and theology. The general attitude is conservative, as doubtless should be the case in a work designed for Sunday-schools. Amos is said to have "evidently been a careful student of the Pentateuch." As to Deuteronomy, it is stated that "the view has gained large currency that the scroll discovered by the men of Josiah was none other than the temple copy of the entire Pentateuch." The doubtful assertion is also added in the same connection that "long before the days of Josiah the liturgies of worship compiled from the Pentateuch had largely taken the place of the inspired books themselves." We should be glad to have the proof of this fact. The book of Jonah is regarded by one writer as written by Jonah himself, as it would seem from the statement on page 196, and its lesson is for Israel. Another writer regards Jonah as the first foreign missionary, whose work had nothing to do with Israel, but was intended to make known to far-off Nineveh the mercy of God. As for his prediction it is regarded as conditional. Quite an indefinite and uncritical statement is that on page 65 concerning Elijah's relation to the "sons of the prophets" and the studies in the "schools of the prophets."

Most readers will regard with reason President Andrews' rugged and terse sermon on the Prologue of John's Gospel as the gem of the collection. It is well worth the price of the book. Another comprehensive and thoroughly wide-awake discussion is that on the "Captivity of Judah" by Professor Mathews. Many others might be named as full of excellent expository points. The book is to be heartily commended. Its external form is most attractive; the type large and clear; the margins broad. Most teachers in Sunday schools will be likely to regard the price as beyond them, but we understand that large reduction is made when a number of copies are taken. No clergyman could do a better service to the teachers of his school than to induce them all to buy and study this volume in preparation for their work.

The Epistle to the Galatians.

A Short Exposition of the Epistle to the Galatians. Designed as a textbook for class-room use and for private study. By George B. Stevens, Ph. D., D. D. Hartford: The Student Publishing Co. Pp. 240. Price \$1.25.

This book is not fairly described by its modest title. It contains much more than a mere exposition in the strict sense of that term—more in quantity as well as quality. One cannot hope to write much that is new and original in exposition of this epistle, and the author of this work does not profess to do more in this respect than to present the various views of leading commentators, with an expression of his own preference among them. This part of his work has been done with equal fulness and brevity. No important point is neglected, and an opportunity for independent judgment among diverse interpretations is usually given. The amount of material in this way of notes and discussions which has been packed into these pages is remarkable.

The peculiar features of the work, however, lie in other directions. The most important and valuable part of it is a series of analytical paraphrases which precede the successive sections of the notes. In them the thought of the apostle is restated and amplified in a way that brings out with clearness the course and contents of the argument. In general these paraphrases are made

with much skill, and show that great care been bestowed upon them. No one can fail to find them exceedingly helpful in studying Paul's involved and impetuous thoughts. A second characteristic element of the book is the writer's method of dealing with the theological ideas of the epistle. He gives them a large share of his attention. But he holds himself rigidly to the exegetical aspect of them, and thus imparts a peculiarly fresh and vital quality to his discussions, and succeeds in arousing new interest in what would otherwise be threshed-out straw. The pages which consider Paul's doctrine of justification (pp. 84-88) are a case in point, in which, while affirming the forensic element in it, the conclusion is reached that what is needed, in the consideration of this doctrine, "both for theology and exegesis, is a clearer perception of the Jewish formal element in Paul's modes of thought, and an equally clear discernment and recognition of his clear, strong grasp upon the facts of spiritual life which correspond to the judicial processes through which, in accord with his Jewish training, he conceives of the believer as passing."

It is to be understood, also, that the book is intended for use as well by those who are not students of the original as by those who are familiar with it. At the close of the volume a few pages are given to a suggestive outline plan for the study of the epistle. The type and paper are excellent; errors in the types are rare and comparatively unimportant—e. g., on page 47, line three from bottom, "verses 5 and 6" should be "verses 4 and 5." When a second edition is called for, the author would do well to add (1) an index of words and topics treated, and (2) a list of the authors and titles, etc., of the commentaries so frequently referred to throughout the exposition. In spite of abounding material upon this epistle, this work of Professor Stevens claims attention for its originality of method, together with its clearness and conciseness in presenting the thought of the best modern commentators. Preachers will find it useful as a basis for expository sermons, and private students could not obtain a better guide in so compact a compass and at so reasonable a price.

Burton's St. Luke.

The Gospel according to St. Luke. [The Expositor's Bible.] By Rev. Henry Burton. New York : A. C. Armstrong and Son. Pp. 415. Price \$1.50.

This book does not equal the expectations which have been aroused by its subject and by its presence in the excellent series of the Expositor's Bible. The writer cannot be simple. He drowns his subject in a avalanche of flowers. He is not satisfied to bring out the meaning of a passage, but must dress it up in fine language, adorn it with allusions and poetic expressions, until one forgets all about the thought. You cannot see the wood for the trees. In other respects the writer has dealt fairly enough with this Gospel, though he does not bring out clearly its distinctive features, nor does he profess to give a complete exposition, but only discussions of selected portions. There are two good chapters on the Ethics of the Gospel and the Eschatology of the Gospel. Surely the writer has missed a great opportunity to interpret this fine Gospel of Luke, and re-read for this generation the message which it brings to mankind.

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1. *How to Study the Bible.* By Geo. W. Cable, in S. S. Times, Nov. 15, 29, 1890.
2. *A Sacred Dictionary: an Explanation of Scripture names and terms, with brief geographical and historical references.* By F. Bourazan. London: Nisbet. 17s. 6d.
3. *The books of the Bible dated: a handbook of a new order of the several books according to the results of biblical criticism: with brief notices where required, on the authorship and character of each book.* By E. H. Bradby. London: Unwin, 1890. 18s.
4. *Biblical fragments from Mount Sinai.* By J. R. Harris. London: Cambridge Warehouse, 1890.
5. *Kanon u. Text d. alten Testamente.* By F. Buhl. Leipzig: Akadem. Buchhandlg., 1891. 6 m.
6. *Praeparation u. Commentar zur Genesis. 1 Hft. Cap. 1—11.* By J. Bachmann. Berlin: Mayer & Müller, 1890. 80.
7. *Die Bücher Richter u. Samuel, ihre Quellen u. ihr Aufbau.* By K. Budde. Giessen: Ricker, 7.50.
8. *The Book of Proverbs. "The People's Bible."* Vol. 13. By Joseph Parker, D.D. London: Hodder & Stoughton.
9. *The Prophecies of Isaiah.* Vol. II. By Rev. Geo. Adam Smith. London: Hodder and Stoughton. 7s. 6d.
10. *Essai sur l'enseignement religieux d'Isaïe.* By P. Martin-Dupont. Thèse Montauban: imp. Granié, 1890.
11. *Introductionis ad commentarium de Threnis Jeremiae capita nonnulla.* By M. Loehr. Königsberg. 1 m.
12. *Präparationen zu den kleinen Propheten. 4. Hft.: Uebersetzung u. Dispositionen v. Joel, Micha, Obadja, Amos.* By J. Bachmann. Berlin: Mayer and Müller. .50.
13. *The Historical Character of the Old Testament.* By J. Eckersley. London: Christian Knowl. Soc. 6d.
14. *Die Lehre d. Alten Testamente üb. die Cherubim u. Seraphim.* By J. Nikel. Breslau, 1890. m. 1.50

15. *Zu Bibel u. Religionsphilosophie.* By H. Steinhalt. Vorträge u. Abhandlgn. Berlin: G. Reimer, 1890. m. 4.80.

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16. *Wellhausen on the Pentateuch. 4.* By J. J. Lias, in The Theo. Monthly. Nov. 1890.
17. *Notes on Genesis.* By J. J. S. Perowne, D. D., in The Expositor, Oct., Nov., 1890.
18. *La légende d'Abraham d'après les Musulmans.* By J. A. Decourdemanche, in Revue de l'hist. des religions 1890, juill.—août.
19. *Le miracle de Gabaon.* By J. Gaudard, in Revue de théol. et de philos. 1890. 5.
20. *Le prétendu miracle de Gabaon.* By H. Vuilleumier, in Revue de théol. et de philos. 1890. 5.
21. *Bachmann's Praeparation zu den Psalmen.* Rev. by Siegfried, in Theol. Ltztg. Nov. 15, 1890.
22. *The authorship and the titles of the Psalms according to early Jewish authorities.* By A. Neubauer, in Studia biblica et ecclesiastica II., 1890.
23. *Zwei Vorlesungen über die hebräische Poesie. II. Der Einfluss der hebräischen Lyrik auf das protestantische Kirchenlied.* By V. Ryssel, in Theol. Ztschr. aus d. Schweiz, 1890, 4.
24. *Giesebricht's Beiträge zur Jesaiakritik.* Rev. by Siegfried, in Theol. Ltztg., Nov. 15, 1890.
25. *Farrar's Life and Times of the Minor Prophets.* Rev. by Rev. James Stalker, in The Crit. Rev. 1, 1.
26. *The Language and Metre of Ecclesiasticus.* By Th. Nöldeke and D. S. Margoliouth, in The Expositor, Nov. 1890.
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28. *Messianic Prophecy.* By Rev. Prof. Geo. C. Workman, in The Canadian Meth. Quar., Oct. 1890.
29. *Die Rasse der Philister.* By Fr. Schwall, in Ztschr. f. Wiss. Theol. 34, 1, 1891.
30. *A Voice from Arabia.* By Prof. A. H. Sayce, in S. S. Times, Nov. 22, 1890.

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32. *Christ in the New Testament.* By Thomas A. Tidball. D. D. New York: Whittaker, §1.25.
33. *Notes on the Gospel of St. Matthew.* By Rev. J. H. Whitehead. London: Nisbett, 1 s.
34. *Our Father's kingdom: lectures on the Lord's Prayer.* By C. B. Ross. Edinburgh: Clark, 1890. 2s. 6d.
35. *Amwās, das Emmaus d. hl. Lucas, 160 Stadien v. Jerusalem.* By M. J. Schifvers. Freiburg i. Br.: Herder. 3 m.
36. *Neue Beiträge zur Kritik u. Erklärung d. 4. Evangeliums. Suppl. zu der Schrift. Das 4. Evangelium, e. authent. Bericht. üb. Jesus v. Nazareth.* By H. K. H. Delff. Husum; Delft. 1. 20.
37. *Jésus Christ.* By Père Didon. 2 vol. Paris: Plon, Nourrit et Ce. 1891. 16 fr.
38. *The Living Christ and the Four Gospels.* By R. W. Dale, LL. D. New York: Armstrongs. §1.50.
39. *La généalogie de Notre-Seigneur Jésus-Christ et de la très sainte Vierge, expliquée d'après les Pères de l'Eglise et les interprètes modernes. Étude d'exégèse sacrée sur le sens et les difficultés du texte, sur la chronologie qu'on peut dresser des ancêtres du Messie, etc.* By V. Du-max. Paris: imp. Petithenry.
40. *Pastor Pastorum; or The Schooling of the Apostles by Our Lord.* By Rev. Henry Latham. London: Bell. 6s. 6d.
41. *A Commentary on St. Paul's Epistles to Philippians, Ephesians, Colossians and to Philemon.* By Rev. Prof. J. Agar Beet. London: Hodder and Stoughton. 7s. 6d.
42. *Die Offenbarung Johannis. Ein Beitrag zu ihrer Kritik u. Erklärg.* By Löhr. Leipzig: Böhme Nachf., 1890. 1m.
43. *Geschichte der neutestamentlichen Offenbarung.* By C. F. Noesgen, (in 2 Bdn.) 1. Bd.: Geschichte Jesu Christi. 1 Hälfte. München: Beck. 6 m.
44. *Notion de la Metanoia d'après le Nouveau Testament et l'expérience chrétienne.* By H. Nick. Thèse. Montauban: imp. Granié, 1890.

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45. *In the Study of the Greek Testament. From my Note-Book.* By Rev. Prin. David Brown, in *The Expositor*, Oct. 1890.
46. *The Hebrew Problem of the Period: Our Lord's Second Temptation.* By Rev. W. W. Peyton, in *The Expositor*, Nov. 1890.
47. *The Miracles of Our Lord. 24. The Blind man at Bethsaida, Mark viii: 22-26.* By Rev. W. J. Deane, in *The Hom. Mag.* Nov. 1890.
48. *Herod and Pilate.* By Selah Merrill, D. D., in *S. S. Times*, Oct. 18, 1890.
49. *Holtzmann's Johanneisches Evangelium.* Review by Prin. H. R. Reynolds, in *The Crit. Rev.*, 1, 1.
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INCONSISTENCY is a mark of vitality. The only consistent thing in the world is a machine or a corpse. Where there is life, where there is growth, there in the nature of the case must be inconsistency. A fruit tree with buds and leaves and fruit is a living inconsistency, but who prefers it when, in the winter, it has shed all of them and is consistent in its bareness. Every student of the Bible, who is growing, is a bundle of inconsistencies. His theories of interpretation, his methods of exegesis, his conclusions from this and that portion of the great Volume, do not harmonize. What is the trouble? Simply that he is alive. Do not find fault with him. His inconsistencies are fruit in the making.

THE Old Testament is truth in motion. The New Testament is truth at rest. In the one the mind is constantly moving forward toward higher truth, throwing out gleams of light on every side which brighten but do not shine; in the other the mind has centered itself in the goal of its endeavors, and light not merely brightens but shines. The Old Testament is truth in the plural number. The New Testament is truth in the singular. The former brings its gifts to the Altar—and rich gifts they have proved themselves to be. In the latter the Altar stands complete, and its ministers, from its abounding treasures, bear away gifts to the nations of the earth.

THE time has gone by when the historical study of the Scriptures is compelled to struggle for its right to be. It is recognized by all sensible students of the Bible as having

a more or less important place among methods of studying the Bible. That the Biblical History was a real history, in which real people lived and struggled toward issues real to themselves and with questions and experiences which had vital concern to themselves,—that it was not a kind of theatrical performance in which shadowy figures moved mechanically through scenes whose real meaning was intended for generations yet unborn and engaged in conflicts and uttered longings and grasped at hopes which, meaning next to nothing to themselves, merely portrayed beforehand the experiences and desires and aspirations of later ages,—all this conception of the Scripture is not now permitted to command the whole field of Bible study to the exclusion of any other view. It is granted that Isaiah may have looked for something blessed, for his own time, to come from the child Immanuel; or that the twenty-second psalm may have been written not only to furnish words so appropriate to the use of Jesus Christ in His hour of supreme agony, but also have come out of a body and soul bruised and broken with personal trials, out of such an experience as, perhaps, that of Jeremiah; or that even the writer of the one hundred tenth psalm may, possibly, have seen in the bearing and character of the king of his time something which moved him to utter those wonderful descriptions which find their fullness in the Christ, or that Jesus' parable of the unrighteous steward had some reference to those wealthy but sinful publicans whom His marvellous pictures of a Father's love had drawn to His side. Yes, such a humble place is yielded to historical interpretation by some, though not by all, who study the Bible. Let us be thankful for this limited permission which makes it possible to find in these words of hope, of doubt and warning, of assurance and joy, the ring of real experiences, the response of actual mental and spiritual conflict and victory. The situation was what it seems to be. What these heroes said passed through the fire of their own spirits. While we find in their lives the very image of our life, it is so because their wills too faltered before temptation and their hearts also leaped up within them as they plunged into the battles of their time and won the victory there for God and their

generation. Their words speak straight to our souls to-day, but it is not because, lifting their voices high above the crowds that poured through the cities of their day, and speaking in another tongue than of their own peoples, they address themselves to our needs and our difficulties alone. It is a great privilege that through this historical study, however limited in its exercise, the biblical narrative may become to us a narrative of life, a record of veritable experience, a photograph of reality.

BUT having yielded thus far, shall another step be taken? A narrow sphere is granted to historical interpretation. What if it claims as that sphere the fundamental position in all Bible study? What if it asserts that the Scriptures must be understood as history before they can be safely interpreted at all? Shall the demand be allowed that a student must know what the words "faith," "God," "Christ," "Gentiles," "world," meant to Isaiah or to Abraham before he can safely build a system of doctrine upon texts which embody these words as used by these Old Testament men? Shall not the position be utterly rejected that one has no right to apply Ezekiel's doctrine of retribution found in the 18th chapter of his prophecies until the circumstances of the time and people to whom that doctrine was preached are comprehended; or that Jesus Christ's statements concerning benevolence, made in the Sermon on the Mount, must receive their only true interpretation in the light of the awful poverty and the need of immediate relief which appear in the Palestine of His day, and, therefore, as the author of *Ecce Homo* maintains, the form and emphasis of His words, were He to utter them to-day, would be much changed? If the method of historical interpretation involves such implications as these, the acceptance of it should be carefully weighed. Does it not seem to turn the Bible over to the scholar who has the time to weigh and estimate fine points of historical criticism, to pursue intricate lines of historical investigation? Has the plain man any longer a Bible on which he can rest, if it is all to be thus tested in the scales of an expert before

he can use it with safety? These are serious questions which, it is claimed, are involved in the acceptance of the new theory of historical interpretation. Such a theory, if subject to such difficulties, can scarcely hope to secure universal acceptance. Who would desire that it should, if thus encumbered, command the field of Bible study? Must the new method be abandoned and the satisfaction in which the believers in it have indulged be denied them? Or may the narrow sphere granted it, on a par with other methods, if not secondary to them, still remain open, as a kind of private exercise ground for the scholar where he may indulge his vagaries, or engage in more or less friendly contests with others of his kind? Some further consideration of these problems involved will, at a later period, be offered.

NOT a few writers on biblical subjects who belong to what is termed the "radical" school of critics are in danger of neglecting certain great general considerations concerning the Bible, which profoundly modify their conclusions and should underly all their investigations. This is not unnatural. Acuteness and breadth rarely appear in the same mind. The faculty of minute investigation is often out of all sympathetic touch with the faculty of wide generalization. Specialism is impatient of that habit of looking at things which may be called comprehensive, and is inclined to label it "superficial" or "inaccurate." Of course this is all wrong. The truth is, that "specialization" is only one hemisphere of investigation; the other and complementary half is "generalization." Neither has completely seen the whole truth about the subject nor can ever see it. Both are mutually corrective. Both are indispensable to the final understanding of a subject. This elementary fact constantly demands restatement in the sphere of biblical study. The "higher critic" is continually forgetting it, and carping at the crude theorizing of the general scholar upon topics of Scripture. The general scholar, on his part, is contemptuous of the "grubbing," the "wire-drawn distinctions," the "critical method," and the "negative attitude" of the critic.

It ought to be seen that each can learn from the other, and that their attitude should be sympathetic, not antagonistic.

To LOOK at this matter more closely, take the case of the critical specialist in biblical exegesis. His minute examination of words and sentences is only in order to an understanding of larger passages, of a biblical writing as a whole, of biblical truth in its entirety. Without work of the "comprehensive" kind which marshals his facts, sees a larger order and a unifying principle in them, his exhaustive investigations are largely shorn of their value. Too many learned men are satisfied with monographs upon isolated facts, which are truly useful only when gathered up and their wider significance disclosed by a generalizing mind. What student has not cried out against a method of teaching which forever condemns him to a collection of special points without so much as hinting at the circles of truth which these assembled points suggest or embrace; or, on the other hand, how fascinating is that method which, without leaving the narrow path of scientific and close research, is ever disclosing the more ultimate significance of these laboriously appearing materials.

But, the very facts which are being unearthed by the biblical specialist obtain their certainty not infrequently from the larger point of view. The atmosphere of general conceptions through which he looks at his materials may be so unreal that his observation and account of the facts themselves may be perverted. This is when the greatest service rendered by the "general" scholar to the "specialist" comes into view. The former, from his wide circle of vision, where indeed the particular field of knowledge which concerns the latter is to him invisible, may often set the latter's conclusions in a frame of more general relations which completely alters their individual significance. From his higher vantage point on some hill of generalization, he may behold an amusing sight in the valley below, where the specialist, measuring and describing his facts, distorted out of their true proportions by the fog in which they are enveloped, is vainly

imagining that he is discovering truth instead of proclaiming his own blindness. The befogged critic must be reminded of his condition and the character of his conclusions; and this can be done, not so much by a rival "critic" plunging into the same cloud in an endeavor to get nearer the ground, as by the much despised "superficial" and "inaccurate" observer, whose head is above the particular fog-bank at any rate, and who, if he cannot see the exact form and proportions of the fact in question, can, at least, see the fog in which both it and the "critics" are immersed.

OF the debt which the "generalizing" mind owes to the "specialist" little need be said. The difference between a true and a false generalization lies in the trustworthiness of the facts which are embraced and the completeness with which they are grasped. For these facts recourse must be had to the specialist and to him alone. He works in many biblical fields, and the more thoroughly he does his work, and the more exhaustive and minute his investigations in all these fields, the nearer is the approach to adequate generalizations and the more hopeful the prospect of grasping the whole truth. From this point of view how shallow is the outcry against the "higher critic." Well-meaning people fear his researches into the Bible, and some would fain shut him off from the field of his inquiries, not to speak of preventing him from making known the results of his work. All this empty threatening is worse than wrong—it is stupid and foolish. Call a halt upon him, if you will, when he, too, from his narrow horizon, attempts to sketch the entire heaven of biblical truth. His province is not to generalize, but to investigate, his own field of fact. Our greatest advantages are to come from giving him free scope in that chosen field. Let him uncover as many facts there as possible. We want the facts. The higher and broader truths must rest upon such facts as he by scientific study in special lines can provide. The sooner this work is done the better for that nobler sphere of spiritual principles and Divine knowledge which is the basis of human conduct and essential to the universal sway of the kingdom of God.

ST. PAUL AS A BUSINESS-MAN.

By Rev. Professor A. C. ZENOS,
Hartford, Conn.

As language is commonly used, the term business-man is applied to those whose sphere of activity is mainly in commerce. But every man takes part in commercial affairs, be it ever so slightly, and so far forth maintains a business character. What was St. Paul's business character?

It would be unfair, of course, to estimate the business talent of the great apostle by standards developed and recognized as valid in the nineteenth century. The differences between his age and ours are radical. Commerce during the apostle's period was not systematized; its methods were not uniform and precise as those of modern commerce. Its relations were not entered upon with the same care and almost scientific preparation. It was not as emphatic and differentiated a department of life as it has come to be since then. A good business man accordingly could do and say many things which his fellow-tradesmen of to-day would consider unbusiness-like.

At the same time one whose main occupation was different from that of the merchant would not resort for those figures of speech which men always draw from the more striking departments of life to the domain of mercantile pursuits. Hence the allusions to business found in the writings of the first Christian century are not of the distinctest, though numerous enough and suggestive if made the subject of study. Our Lord himself often appeals to the commercial instincts of men; and the tradition is trustworthy which ascribes to Him the saying, "Be ye skillful money changers," because He so often in His authentic sayings explicitly recommends the cultivation of the commercial faculties and virtues. So also the Apostle Paul uses commercial language quite profusely, and if we do not find it as striking as the parallels and figures of speech drawn by him from the race-

course, the athletic games and the court of justice, it is because the code of business rules and practices did not offer as vivid imagery, being itself in a vague condition. Neither can we think it strange that writing to the church in commercial Corinth he does not allude to the business movements of that great centre.

It must also be borne in mind that the apostle was not primarily a business man. His life object was entirely different and, though not inconsistent with the thoughts and motives of the business world, it did not directly create in him interest in the mercantile operations of the day; while at the same time as far as these operations beset and imperilled by their temptations and excesses the souls of men—the apostle's special charge—he could not but antagonize them. In so doing he would so represent his thoughts as to make himself appear in radical conflict with the essential principles of commerce.

Accordingly we find him limiting enthusiasm for business-transactions, directly or indirectly, in the following particulars:

1. He *subordinates commercial obligation* to more important interests, which do not have special correlatives in the business world. An instance of this we may see in 1 Cor. 9: 15-23. Here the apostle recognizes the commercial value of his services, but waives his right to the value represented in them, in order that he may the more effectually bring about certain higher ends he has in view. Cf. also 1 Cor. 10: 33, and 2 Cor. 9: 7-11. In the latter passage emphasis is especially laid on this thought of the subordination of the commercial to the moral interests by a certain correlation which evidently existed in the apostle's mind between what the Corinthians had expended in a material way and what they had gained in a spiritual way: the spiritual gain is vastly greater than the material expense. The same thought nearly underlies his own voluntary "loss" of all things for the excellency of the knowledge of Jesus Christ (Phil. 3: 8). Kindred to this thought is the apostle's thought of the incompatibility of full Christian development with absorption in business cares (2 Tim. 2: 4); and again the levelling of all values by the

impending passage of man (and of the world) from the material to the spiritual or eternal life (1 Cor. 7: 30).

On the other hand the apostle distinctly recognizes that it would be the height of folly to subordinate material to spiritual interests, if materialism is the true philosophy of the world (1 Cor. 15: 19); he thus gives us to understand that his apparent depreciation of earthly values is, after all, based on the highest and best business principles, which lead to the assignment of its true relative value to each object.

2. Another line of thought apparently in conflict with the main object of business life is drawn by the apostle from the *shortness of time* (1 Cor. 7: 28-31). "The time is short." This may mean that human life is of brief duration and hence all desire for wealth springing from the expectation of permanently possessing it is based on a weak foundation. Or it may mean that the second coming of Christ is at hand and will issue in a complete revolution in human affairs, in view of which it does not become the Christian to attach importance to earthly values. That this was a more prominent line of thought with the apostle in his oral teaching than appears in his epistles is evident from the misunderstanding of his words by the Thessalonians, certain of whom in consequence of his preaching had given up earthly occupations in the expectation of the Second advent (1 Thess. 3: 11). The apostle, however, corrects this wrong impression (2 Thess 2: 1 seq.), and with it all misunderstanding of the relation of his words to business life.

3. Another appearance of unbusiness-like thought in the apostle's mind may be found in those passages where he exhorts Christians to *assist* their needy brethren (Acts 20: 33-35; 1 Cor. 16: 1-9; 2 Cor. 8: 11-14; Eph. 4: 28) and those in which he speaks in commendatory terms of such aid already given (Gal. 2: 10; Phil. 4: 15-20). Of course there is a sense in which this aid is beneficial to the giver and commercial advantages accrue from its bestowal to the one who has bestowed; and this argument for giving to benevolent objects even of the least plausible kind is rightly insisted on in modern times; but it is evident that St. Paul was not thinking of the benefits which the rich churches of

the West would reap from sending aid to the distressed churches of Palestine. He simply enjoins it as a duty.

4. Again, when the apostle distinctly inveighs against the sins which grow out of business relations and employments he seems to undervalue these. Thus covetousness is especially objectionable to him. It is found in all his extended lists of sins (Rom. 1: 29-32; 1 Cor. 5: 10; 6: 8-10; Eph. 5: 3-6; Col. 3: 5). He alludes to it as a flagrant vice (Eph. 4: 19). In these passages, however, the sin is not looked upon with reference to its relations to commerce. This is done distinctly and emphatically in 1 Tim. 6: 9, 10.

On the other hand the positive virtue of contentment is extremely desirable to the apostle. He exhorts men to it (2 Cor. 9: 8; 1 Tim. 6: 6, 8); he speaks in tones of almost boastfulness of his own contentment in poverty (Phil. 4: 11). Now there is nothing that gives more force to the life of business than earnest aspiration and apparent discontent. The business man who thinks he is rich enough is ready to retire from business. It is not, of course, meant that the apostle does discourage aspiration, but that he seems to do so by insisting on contentment in poverty and denouncing the desire for gain.

Another danger to which he calls attention is that of *reversing the relative positions of the Gospel and of wealth*. He knew men who actually thought of making godliness a means of gain (1 Tim. 6: 5; cf., also 2 Cor. 2: 17).

Still another evil arising from the commercial spirit is the accumulation of riches and the consequent development of pride and hard-heartedness (1 Tim. 6: 17, 18).

It appears then that St. Paul was not so thoroughly possessed by commercial thoughts but that he could insist on finding a place for the decalogue in the counting-house. Not only would he refuse to divorce his religion and business, but he would insist on taking his religion into his business to be used as the dominating principle. Business to him is a department of life, which must be sanctified by the entrance into it of the Holy Spirit, like eating and drinking it must be begun, carried on and ended to the glory of God. The interests involved in it are subordinate and instrumental to the growth of the soul.

But in this subordinate place the apostle concedes to business all the importance it can claim. He realizes the principles which should underly its successful administration and in allusions to its methods, such as they were during his lifetime, he shows in his own personal constitution several of the fundamental requisites of a sound business character.

1. First among these we may place his *appreciation of values*. Passing over a large number of expressions in which by the use of single words metaphorically he shows his participation in the ordinary business relations of life, we may mention more especially those figures in which the redemption effected by Christ is represented as a purchase (1 Cor. 6: 20; 7: 23). From the point of the redeemed this salvation is a free gift; and as such it is sharply distinguished from a salvation earned by labor bestowed by the saved, or price paid by them (Rom. 3: 24; 4: 4; 11: 6; 1 Cor. 9: 7 seq.; 2 Cor. 9: 15; 11: 8; Gal. 2: 21; Eph. 2: 4-10). In the last passage the distinction between a purchased and a free salvation is so clearly brought out that the consequences of neglecting it are fully realized. There is no confusion in the apostle's mind as to these underlying principles of the Gospel dispensation, which are analogous, if not identical with the principles underlying ordinary commerce. *

More directly this appreciation of the distinction between a gift and something earned appears in the passages already mentioned in which the apostle recognizes the value of his personal services but waives the compensation due him for them, or in other words transfers from the one to the other of these distinct spheres his own work (1 Cor. 16: 17; 2 Cor. 10: 7, 8; 12: 13; 1 Thess. 2: 9; 2 Thess. 3: 8, 9). Slightly different and yet substantially the same is the sentiment of that single passage in which the apostle with great tenderness of feeling and delicacy of expression accepts a gift of money from those to whom he had ministered (Phil. 4: 15).

Again, the apostle knows the sound business principle, which is valid in other employments and spheres of action of a *commensurate compensation* to the *expenditure invested* in an enterprise. His application is in the sphere of agriculture

(2 Cor. 9: 6-10). He who sows sparingly must reap sparingly; he who sows lavishly will have a lavish harvest.

He appreciates more fully if possible the *money value of labor*. He uses the figure of labor and wages in speaking of the relation of sin and its penalty—death (Rom. 6: 23), and of service rendered to the Master and the reward promised and to be paid by Him (Col. 3: 24). The gospel is free and hence the saved cannot claim salvation as a reward or wages (Rom. 4: 4; 1 Cor. 3: 14). Church work is a form of labor and a ground of commendation and reward (Rom. 16: 12; 1 Cor. 16: 16). It creates certain rights (1 Tim. 5: 17, 18). Ordinary manual labor and its results are equivalent to property. Refusal to work is deservedly a ground of want: “If any will not work neither let him eat” (2 Thess. 3: 10). The apostle himself worked “with his own hands” for a livelihood (Acts 18: 1-3; 1 Cor. 4: 12; 9: 6; 1 Thess. 2: 9; 2 Thess. 3: 8). He recommended manual labor as a means of usefulness through the income it brings (Acts 20: 33-35; Eph. 4: 28); also as the normal and morally right condition of life (1 Thess. 4: 11). *Waste or loss of labor* St. Paul considers an evil. His own labor among certain people, unless it should issue in good results he looks upon with sadness as wasted (Gal. 4: 11; 1 Thess. 3: 5). He warns the Thessalonians against idleness—waste of time (2 Thess. 3: 11, 12) and calls Timothy’s attention to a certain class of women, who were accustomed to pass their time in wasteful and vain conversation (1 Tim. 5: 13) and quotes Epimenides against the Cretans, ascribing this to them as a peculiar vice (Tit. 1: 11).

2. Another characteristic of the sound business man in St. Paul is his *foresight*. There are two considerations which naturally reduce his evincing this trait as fully and clearly as some others; first his mission and object is not commercial and he must show it, if at all, indirectly and in other than strictly business affairs; and secondly the peculiar kind of faith inculcated by primitive Christianity called upon men to give up earthly possessions and seek in Jesus Christ their all in all; to leave all they had and trust to the Divine Providence for their sustenance in case their ordinary wealth or

business was inconsistent with the profession of the Gospel. Such faith, especially in the minds of men who could not distinguish between anxiety and forethought, was liable to be affected unfavorably by distinct recommendations to plan for and forecast the future and take advantage of its probabilities. Yet that St. Paul did allow himself and others to provide for the future appears not merely from his general appeals to the forecasting instincts of man in urging acceptance of the Gospel, but also from specific statements such as Rom. 12: 17; 2 Cor. 8: 21, and 1 Tim. 5: 8.

3. One more trait of the business man in the apostle is his *precision*. His clearness of apprehension and logical mode of presenting the cardinal teachings of the Gospel are very well-known; they are but a part of the same disciplined character, which would be punctual and precise in meeting obligations. St. Paul was not inclined to allow looseness in the management of affairs any more than in the conception and expression of thought. We have already spoken of the numerous expressions which indicate that he constantly kept before his mind the clear and sharp distinction between a gift freely bestowed and a business claim. We may mention in addition his sense of the *inviolability of a contract*. On this principle the apostle builds an argument (Gal. 3: 15). If among men a contract once made is binding, how much more so as between men and God. Further, the only direct reference in the whole range of his writings to a commercial account is his assuming the debts which Onesimus may have honestly or dishonestly contracted towards Philemon (Philemon 18, 19). The apostle's sense of the validity of these debts is so vivid and his appreciation of the evil which might ensue from a mere cancellation of them without sufficient compensation to the injured party so profound that he undertakes to pay them himself, though reminding Philemon at the same time, that aside from Onesimus, if their relations were to be reduced to a mere business basis Philemon would find himself a debtor to Paul. And this was not an exception to his ordinary rules. He gives us, occasionally, glimpses of his appreciation even of technical forms, though in other matters than business strictly speaking. In athletics, for

instance, one must contend lawfully (i. e., in accordance with forms laid down even though arbitrarily) or else he cannot be crowned (2 Tim. 2: 5). Speaking of a debt the apostle insists that it must be rendered to a special creditor having a special claim on the debtor (Rom. 13: 7). His sense of his own obligation to preach the Gospel to the Gentiles is a debt contracted to men and must needs be paid (Rom. 1: 15). As a rule the apostle is averse to debts and would have them paid off as soon as possible (Rom. 13: 8), having no doubt a secret insight into the perils of the "credit system."

Finally, St. Paul everywhere inculcates fidelity and conscientiousness in the performance of all duties; and this no doubt is the key to all successful commercial transactions.

THE BIBLICAL AND THE PHILOSOPHICAL CONCEPTION OF GOD. II.

By Professor GEORGE T. LADD, D. D.,
Yale University.

In a previous article it was held that both modern science and the most profound examination of the witness of human reason, as well as also the historical interpretation of Scripture, show certain marked tendencies to agreement in the conception of God to which they lead. This general affirmation it is now proposed to illustrate in several important particulars.

The force of the illustrations will be felt, however, only if we constantly recognize the differences of form in which the Bible and philosophy present truth to our minds. The Bible—I therefore repeat—gives us pictures, “figurate conceptions,” concrete facts and processes of history, in order directly to induce the right religious belief and conduct. But philosophy seeks, by painstaking and subtle analysis, to satisfy, as far as possible, the demands of reason. We make little or no real progress in reconciliation, either by attempting to force dogma, in the name of the authority of biblical exegesis, upon reason, or by an unhistorical and exegetically unscientific rationalizing of Scripture. Let philosophy and exegesis both live and learn; and then the conceptions of God which the two present to us will progressively be recognized as fundamentally one.

The views of the Bible and of philosophy, concerning the relation of God to the world, are to be cited in evidence here. The two teachers are seen to agree respecting their doctrine both of the immanence and of the transcendence of God.

Philosophy, for its doctrine of the relation which God sustains to the world, is chiefly dependent upon the conclusions of the physical and natural sciences. A century and more ago it was largely given over to Deism. The science of the preceding age had been predominatingly *mechanical*, in a

restricted meaning of this term. The triumphs of Galileo, Kepler, and Newton, in explaining by a few simple principles the apparently complex movements of masses of matter, had made a great impression upon the minds of men. No wonder, then, that the laws of motion, as so-called "pure mechanics" dealt with them, seemed adequate to unravel all the secrets of the material universe. Since matter was dead, having never been alive, the presence of God Himself, in the material world, was not recognized as that of a *living* God.

Some thinkers, however, among those placed well without the pale of the Church, like Spinoza, had maintained the immanence of God. Others who, like that fervid philosopher and priest, Père Malebranche, had not been formally abjured by *all* Christians, maintained the same truth. And then there were the Mystics. But such thinkers as these seemed (and not without good reason) to sacrifice the personality and transcendence of Deity to His immanence.

Orthodox biblical theology was at this time as thoroughly deistical as was heterodox philosophy. Indeed the chief matter of strife between the two was over another question. This question was whether God, when once banished from all activity in the world's ordinary course, could be admitted again in an extraordinary way—in revelation, or miracles, for example.

But the physical science of the last half century, or more, has been distinctively biological; it has even looked upon the whole universe as a growth, a development. Growth, development, and life, are closely allied conceptions; and the comparatively few and simple principles of "pure mechanics" are readily seen to be quite inadequate to satisfy the demands of a biological and evolutionary theory of the world. The conception of matter as dead, and as capable of anything only when acted upon by forces *ab extra*, as it were, is foreign to modern science. It is now regarded as quite inadequate to hold simply that all masses of matter are bound, under the law of gravity, into the external unity of a machine. All the elements of material reality, all atoms, as well as all the masses which the atoms compose, are rather regarded as bound into a living and developing unity, into the unity of an unfolding Life, under the principle of the conservation,

the unity and the correlation of multiform species of energy.

Philosophy has, of course, been profoundly influenced by the view of the world held by modern physical science. It has been led to reconsider, in a manner enriched and fortified by the discoveries of all the physical and natural sciences, its confidence in God, the Absolute Reason and the sole "World-Ground." In what science regards as correlated modes of physical energy, philosophy discerns the presence and manifestation of an Infinite Will. In the scientific principle of continuity, and the law of uniformity, philosophy discovers proof of the fundamental Unity of Reality which underlies, as it were, all explanations that appeal to finite causes and effects. In that order of nature which science discloses and praises so highly as of value beyond all else, philosophy sees the Life of Absolute Reason at the centre and circumference of all the concourse of finite things. In modern biology, with its wonderful disclosures already attained, and its promises of yet more wonderful disclosures, respecting the mysteries of life, philosophy hears a voice testifying to the truth that the world's living beings all have their life "hid in" the Life of God.

So pervasive and prominent has the philosophical doctrine of the divine immanence, in its revolt from Deism, become, that the dogmatic exegete raises, perchance, the cry of "Pantheism" against the conception of God which this doctrine maintains. And if it be Pantheism to teach boldly, and with earnest attempt at consistency, the immanence of God, then all the most influential writers on the philosophy of religion at the present time are indeed Pantheists. But, then, as has been well said, most of the saints of heart and of intellect in the Church in all ages have been the same kind of Pantheists.

But what I wish now to insist upon is this: the Bible presents, in its own figurative and practical and persuasive way, the same doctrine of the immanence of God in the world of finite things and minds. If, then, it be "Pantheism" to hold this view, with all possible thoroughness and consistency, the biblical writers are Pantheists from first to last, and without hesitancy or attempt at concealment.

The writers of the Old Testament nowhere speak of nature as though it could rightly be conceived of as an independent and self-contained system of beings, forces and laws. On the contrary, they constantly present *God* as the centre, source, and responsible agent of those events and beings which science considers as constituting the system falling under its own domain.* As to their doctrine of creation, it is scarcely necessary to say that its essence consists in making the world a dependent manifestation of the will and reason of God. His word is dominant and creative; He has but to speak and it is done; to command and His will is executed. When the earth brings forth grass, it is because Jehovah says it is to be done; and it is He who commands: "Let the waters swarm with swarms, with living beings."

Especially are all *living* things the manifestation of the presence and power of the Divine Spirit. The Spirit of Jehovah—the "moving force of His own life"—is the source of all life, the inner spring to the being of all that lives (see, e. g., Gen. 1: 2; Ps. 33: 6; 104: 30; 139: 7f.) It is this same Spirit which Job represents as adorning the heavens with stars (26: 13) and imparting life to man (33: 4). All life constantly depends on Him; other life is, indeed, a constant impartation of His life (Ps. 18: 31f.). The gift of offspring is a manifestation of the Divine life, due to the Divine volition. Every human soul begins to live, at the divinely appointed moment, by gift of life from God. He cuts the thread of human life (Isa. 38: 12); He summons the soul from man, resuming the life He imparted (Job 27: 8).

When the Apostle Paul affirms, "In Him we live," etc., he not only declares what was consonant with the philosophy of some of his hearers, but he also expresses the consistent tenet of all the Hebrew writings.

In general, God is conceived of as wearing nature like a garment (Ps. 104: 1f.); its laws are the expression of His power and wisdom, and the executors of His behests (Prov. 8: 22f.; Job 28: 23; 28: 23f.; Amos 4: 13; Job 27: 12f.). Under other figures of speech He is represented as giving rain or withholding it, as handing forth wine and oil, in

* The reader who wishes to examine this claim in detail is referred to *Doctrine of Sacred Scripture*, Vol. I., pp. 229ff.

princely fashion, from His storehouse; and even as not neglecting the animals in His distribution of daily supplies of food.

So is there no evil in the city, but Jehovah hath done it. He is immanent in storms, locusts, plague and war. Heat, drought, cold and moisture manifest and execute His purposive will.

That God is Spirit is a distinctive and most important doctrine of the biblical writings. But this doctrine, as conceived of and taught by these writings, implies the immanence of God in all the psychical activities of man. For the Spirit of Jehovah is in both man and beast (Gen. 2: 7, compare 7: 22; Job 10: 12; 27: 3); and this Spirit becomes in man a spirit of courage in battle, cunning in workmanship, skill in poetry, song, and the interpretation of dreams, wisdom in counsel, rulership and judgment in the control of men.* Extraordinary gifts of any kind are to be regarded as the immanence of this Spirit, the "inspiration of the Almighty," in pursuance of the principle taught in Job 32: 8: "It is the spirit in man, even the inspiration of the Almighty, that giveth him understanding."

That this Spirit dwells in man as a "spirit of holiness," of the revelation of religious truth, and the purifying of religious life,—it is of the very essence of biblical religion to teach. In the Christian believer's soul God's Spirit dwells as in a temple; and in the true Christian community as the immanent source and spring of all its life. No German or neo-Platonic mystic was ever more fond than was the Apostle Paul of representing the Infinite Spirit as *in* his own spirit; or —to reverse the figure without changing the essential truth—of representing his own real spiritual life as hid *in* God.

We find, then, it seems to me, that the very truth which the philosophy of religion presents as the highest result of reason, when reflecting upon the phenomena and principles made known by the particular sciences, is taught by all the most influential of the biblical writers, although in figurative language and so as to stir the practical religious life.

* Among other passages consider the following:—Gen. 40: 38; Ex. 31: 3; 35: 31; Num. 14: 24; Jud. 3: 10; 6: 34; 11: 29; 2 Sam. 23: 2; Isa. 11: 2.

What, however, shall be said of that other complementary conception of God, in His relations to the world, which is ordinarily spoken of as the transcendence of God? Judging from the surface, the present state of philosophical opinion seems to hold this conception *relatively unimportant*. This statement does not, however, represent the real truth of the present condition of philosophical opinion. To do this it is necessary to raise the question, In what meaning of the word "transcendent" do we intelligently affirm or deny this of God? The full discussion of the divine transcendence would take us into the very centre of conflict between opposing fundamental views in the philosophy of religion. I can only indicate what the right answer to this question will be found to be.

The greatest of all philosophical problems now under discussion concerns the attributes of that Being which philosophy calls "the Absolute" or "the World-Ground." What are they known to be? And how may we know them at all? That the world of experience is a vast unity, all the particular sciences both assume and concur in proving,—more and more unmistakably as they advance their lines of research and review their successes. That this unity of the world of experience, with which science deals, implies a unity of real Being—an "ontological" unity—modern philosophy is almost completely agreed. Here Hartmann and Hegel, Herbert Spencer and the theologians are of one mind. This unity of real Being, the different systems call by different names,— "Force," "Will," "Identity of Thought and Being," "the Absolute," "God." But the Unity of the really Existent, as implicated in that observed unity of the world of experience with which science deals, is a postulate of every important school or phase of philosophical thought.

May we know more of this One Reality which is the "Ground" of the world of experience with which the sciences deal? Is this somewhat a Some-One? Is the "World-Ground" a self-conscious personality, a rational, ethical, and spiritual Life? Over this question, atheistic, materialistic, or pantheistic views contend with the theistic. It is the great contested problem of the philosophy of religion to-day.

In my judgment, the answer which the most thorough and consistent philosophical thought affords to this inquiry confirms that profound truth' which the Bible presents in many figures of speech. For—and this is perhaps the most significant statement which can be made upon this subject—*God transcends the world only as He is a personal, self-conscious Spirit.* The immanence of God is beyond question with modern philosophy. His transcendence can be maintained only if He be personal, self-conscious Spirit. His separateness, His supereminence, His relation of supernaturalness—if you please—is that of conscious and rational Life. If He be personal, His personality *is* His transcendence; if there be no absolute “He,” but only “It,” then this “It” *is not* transcendent in any intelligible meaning of this word.

Now if we examine carefully the teachings of the biblical writers, we shall find them always assuming this truth. The language in which they teach it is, of course (as comports best with the divine purpose they serve), naïve, childlike, figurative, practical. They represent God as above nature, supereminent, not entangled—so to speak—in His creation, or exhausted by it. But how “above,” and how *super-eminent?* As a personal, self-conscious life, a substance that is a subject, a being that thinks, and feels, and plans, and acts intelligently.

How profound is this truth, and the extent to which the biblical writers teach it, will afford us topics for the next article.

GOD'S PURPOSE IN CHOOSING ISRAEL.

By Professor BARNARD C. TAYLOR, A. M.,
Crozer Theological Seminary, Chester, Pa.

In our consideration of this subject we may dismiss from the discussion at the outset the view held by some, that the relation of the Israelites to God was similar to the relation occupied by any other people. For if we accept the biblical representation of the matter as correct, we must conclude that this people was especially chosen of God, and that they occupied a relation to Him different from that of any other. They are said to be "a peculiar treasure" unto God; "a chosen nation;" "Jacob my servant; and Israel whom I have chosen." Indeed throughout the entire writings of the Old Testament we find this same representation of the Israelites—they are a unique people.

What, now, was the purpose of God in thus choosing the Israelites? What was the object in view, or were there many objects; and if so, what was the chief of these? From the account that we have of the call of Abraham, in the 12th chapter of Genesis, we learn that through him the whole world was to be blessed. He was not to go to the land of Canaan and receive the blessings that God would there bestow upon him for his own good alone, but there was an ulterior purpose that God had in view. As all men had been subject to the curse that fell upon man through the sin of Adam, so all the "families of the ground" were to come under the influence of the blessing to be given to men through this chosen man of faith, Abraham. That which was true of Abraham as an individual was equally true of the descendants of Abraham, the Israelites. They were given a country apart from every other nation, where God might govern them by the laws that were especially laid down for them, and where he might instruct them in matters pertaining to the work of redemption to be wrought by Christ. Truths were to be given to them to be treasured up

by them for future ages. It is, however, not to be supposed that God was indifferent to the present needs of the Israelites, to their character or to their conduct. The laws that were given were intended to secure in them holiness of character and right living. They were to be holy, because God was holy, and was dwelling among them. But back of this immediate purpose of the laws was the permanent teaching that was intended for all time and for all peoples.

From the very first it was the purpose of God to give to man a Redeemer. This was not to be, however, until the "fulness of times" had come. During all the time preceding the advent of the promised Messiah, God was preparing the way for His manifestation by revealing those truths that would aid men to understand His work when He should come.

The fact that God was holy; that man was sinful; that God hated sin; that man could not have full access to God because of his sinfulness; that God would provide a way of approach to Him, and that there would be but one way; these and other truths of the same class were to be first made known to man before he could understand the work that Christ would do. It of course would not be expedient to scatter these truths among a number of nations, giving some to one and some to another, in order to have them treasured up as a system of truth that would find its realization in the Son of God. The faithful preservation and propagation of these truths could be best secured by committing them to one people only, until they should all be revealed, ready to be understood by the life and works of Him who should come to finish the work of the Father who would send Him. The people thus selected to be the depositaries of these truths was the Israelites, through them God would reveal the truths that were necessary to the understanding of the work of redemption to be wrought by Christ.

These truths were not only to be set forth in the laws that were given by Moses, but also by the dealings of God with His people, whether in blessing or in chastisement. This fact of God's purpose with the Israelites accounts for the laws that were given to secure the isolation of the Israelites. They were

to be separated from all other peoples, not because God cared for them and for no other peoples on the earth, but because by their isolation they would be in the best circumstances to receive and retain the truths committed to them. It is a mistake to suppose that all through Old Testament times God cared for the salvation of the Hebrews only. They were granted the privilege of special revelations from God in order that through them others might learn the same truths. The ceremonial laws, too, have their full explanation in connection with the organic system of truth which had Christ for its centre and its interpreter. While the sacrifices offered by the Israelites no doubt had some efficacy in securing in them a life of holiness and a faith in God, yet beyond this their purpose was to set forth the life and mission of the Messiah. Both the need and the way of redemption were foreshadowed in them. They prefigured the manner in which God would be propitiated, and the manner of coming into His favor. The life of the sinner must be covered by the life of the suffering innocent One.

This fact of God's purpose with the Israelites accounts, too, for the special treatment of them by God. We find that when they turned away from God and fell into idolatry they were severely punished. We might have interpreted the calamities that befell them as we would interpret such calamities in the case of any other people, were it not for the fact that we know that God was thus teaching them, and us through them, that He hated sin and would punish it. In considering the afflictions that befall a nation now we do not interpret them as judgments from God, or at least we cannot be certain that they are judgments. And it is said if these cannot be regarded as judgments, neither have we a right to interpret the calamities that befell the Israelites as judgments. The special position occupied by the Israelites, however, and the distinct statements that calamities were sent by God to punish them for their sins, prevents us from interpreting these events in the same way as we interpret similar events in the case of other peoples. It is not to be regarded as a Hebrew view of the significance of their fortunes. Events that would otherwise be unintelligible, and seem to indicate

caprice on the part of God, are seen to have a full explanation in view of the special mission of the Israelites. The destruction of the cities of the plain was brought about in order that the lesson it taught might be told to the children of Abraham, whom God had known in order that He might command his children and his household after him (Gen. 18: 19). We are not to suppose that these cities were the only ones on the earth that were wicked, but by these eminently wicked ones the lesson was taught that God hated sin and would punish it: it was not necessary that the same lesson should be repeatedly set forth. The same is true of the death of the sons of Aaron; the wonderful death of the men of Korah; the punishment of Achan; the destruction of the Canaanites, etc. At certain epochs important truths were set forth with special emphasis, not for the Israelites only, but for all men at all times. As Paul says, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world have come." (1 Cor. 10: 11.)

We can readily see how important it was that the Israelites should obey God, and faithfully keep the laws that He had given to them. That was the purpose for which they had been taken to be a separate people, and if they failed in this, there was no reason why they should be especially dealt with by God. The mission of Israel is made distinct in the term "servant" which is applied to them. They were God's servants to carry His truths to the other nations of the earth. They were slow to understand this purpose of God, however. They were inclined to think that they were the only people for whom God cared, no others could share with them His favors. But they were chosen not to be ministered unto but to minister. The mission of Israel may be summed up in the one expression applied to them: "Thou art my servant, O Israel, in whom I will be glorified."

When Christ came the truths taught by laws, types, and deeds, found their full explanation in Him. The special work of Israel was done, except so far as they were to be the means of promulgating these truths among the nations of the earth. But they themselves rejected the Messiah who had been sent

to redeem them from sin, and the Gospel was given to the Gentiles, while the Jews were indifferent to their great opportunity. By the life and death of Christ the wall that separated between Jew and Gentile was broken down, and now "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3: 28, 29.)

CRITICISM OF THE EPISTLE TO THE GALATIANS.

By Professor ALFRED WILLIAMS ANTHONY,

Cobb Divinity School, Lewiston, Me.

As denying the genuineness of Paul's epistle to the Galatians only 'five persons can be mentioned.

1. The first is Bruno Bauer, a German, who in a work upon the Pauline ¹epistles sets the date of them all between the last years of Hadrian's reign and the middle of the reign of Marcus Aurelius, that is, between 138 and 170 A. D. and deems the Epistle to the Galatians nothing more than a compilation from the epistles to the Romans and to the Corinthians. But this opinion was based absolutely upon no historic grounds, and has been received with no attention, save under ridicule and contempt.

While Bruno Bauer was writing, the other man of similar name, Ferdinand Christian Baur, founder of that famous

¹Holtzmann in his *Lehrbuch der historisch-Kritischen Einleitung in das Neue Testament* (1886 p. 230) names two who are not here noticed, Evanson and S. A. Naber. But it is more emphatically true of them than as Weiss (*Lehrbuch der Einleitung in das Neue Testament*, 1889, p. 11) says of Bruno Bauer, "His works have scarcely had an influence upon the scientific movement."

²*Kritik der paulinischen Briefe* published in 1850.

Tübingen School of radical critics, was with his colleagues vigorously endeavoring to maintain the genuineness of the epistles to the Galatians,¹ to the Romans and the two to the Corinthians, though denying all else. Zeller, one of the Tübingen critics, himself so radical that in 1849 he left his chair of theology and entered the department of ²philosophy, characterized Bauer's criticism as an 'attempt "to carry off at any price the fame of being the most radical critic of all.'" Others have characterized such criticism no less severely. Meyer ³termed it "wanton." Dr. Philip Schaff ⁴says: "It was left to a half-crazy hypercritic of the nineteenth century to stultify himself by declaring that the Epistle to the Galatians is a confused compilation from the Epistles to the Romans and Corinthians. His arguments are not worth refuting." Otto Schmoller, editor of "The Epistle of Paul to the Galatians" in Lange's series of commentaries, ⁵writes of Bauer: "His imaginary proof, however, is so utterly without foundation, or scientific worth, that it bears its refutation on its face."

2. In 1878 Dr. A. Pierson, a Dutchman, in a book upon the ⁶Sermon on the Mount, devoting eleven pages to a consideration of the Epistle to the Galatians, maintained that while a few fragments might be genuine yet they had been so largely added to and worked over by some zealous admirer of the Apostle that nothing historical could be fixed upon. The very next year Dr. J. J. Prius, a fellow-countryman of Pierson, who had but just issued a commentary upon the

¹ Prof. Zeller is still lecturing upon philosophical themes in the University of Berlin. Last spring he delivered a course of lectures *Über litterarische und historische Kritik* quite in the line of Mrs. Ward's "Robert Elsmere." He is the last living representative of the original Tübingen School.

² See Zöckler's *Handbuch der theologischen Wissenschaften*, 1889, Vol. I., part 2, p. 82.

³ The English edition of Meyer's Commentary, last paragraph of the Introduction; T & T. Clark, Edinburgh, 1876; Funk & Wagnalls, N. Y., 1883.

⁴ *A Popular Commentary on the New Testament*, Vol. III., "The Epistles of Paul," 1882, p. 292.

⁵ English edition, N. Y., 1870, p. 5.

⁶ *De Bergrede etc.*, pp. 99-110; cp. Sieffert, p. 25.

epistle, replied with a *brochure* which clearly showed the insecurity of Pierson's position.

3. But another Dutchman shortly appeared with another attack. In 1882 A. D. Loman in a Dutch theological ¹⁰ periodical declared that a letter of such pronounced anti-Jewish sentiments could not have been written in the apostolic times by a man surrounded, as Paul was, by decidedly Jewish influences, and that *therefore* the epistle was the work of a forger of a later century. This time again it did not take an orthodox divine to defend the genuineness. Dr. Jan Hendrik Scholten, likewise a Dutchman, known as one of the most destructive of critics, denying altogether the supernatural in religion, yet on this epistle ¹¹ refuted Loman with external historical evidence that could not be shaken.

4. Weisse in 1867 had maintained in an altogether arbitrary way, which scarcely deserves mention, that many interpolations had been forced into the text. He adduced no adequate proof and has gained little, or no, heed from ¹² scholars.

5. In the year of grace, 1890, another publication impugns the genuineness of the Pauline epistles, and among the rest that to the Galatians. It appears from the press of a publishing house in Tübingen, and though the work of a native-born German, may yet more properly be termed an emanation from the modern Dutch School of critics, for its author since 1885 has held a theological professorship in Holland, now incumbent of a chair in the University of Amsterdam. The publication thus far treats only of the epistles to the Romans and Galatians, and is the first volume

⁹ *De brief van Paulus aan de Galatiers tegenover de bedenkingen von Dr. Pierson gehandhaafd*, 1879.

¹⁰ In the *Theologisch Tijdschrift*, four separate articles entitled "Questiones Paulinæ."

¹¹ *Historisch-critische Bijdragen naar Aanleiding van de nieuwste Hypothese aangaande Jezus en den Paulus der vier Hoofdbrieven*, 1882 Scholten's last work. He died in 1885.

¹² Meyer says: "The numerous interpolations which, according to Weisse (*Beiträge zur Kritik der paulinischen Briefe*, edited by Sulze, 1867, p. 19 ff.) the apostolic text has undergone, depend entirely on a subjective criticism of the style, conducted with an utter disregard of external critical testimony." Sieffert repeats the same.

of a series¹³ entitled "The Composition of the Chief Pauline Epistles." The author is Dr. Daniel Völter, a former pupil of Weizsäcker, now thirty-five years of age, best known as the author of¹⁴ "The Origin of the Apocalypse," which in its first edition (1882) attempted to prove that John the Presbyter wrote the Apocalypse in 65 or 66, added to it in 68 a new prophecy and some modifications, leaving it for three distinct alterations which took place in the second century. The second edition (1885) receded from this first position materially, holding that, while some important changes and additions were made in the second century, before the book took its final form at about 140, yet the original work had issued from the pen of John the Apostle in 65 or 66 in an earlier draft, subsequently (in 68 or 69) enlarged by the author himself. This change of view concerning the Apocalypse simply shows that the author may grow more conservative in regard to the Pauline epistles before many, or even three, years elapse.

Of the Epistle to the Romans Völter deems very little to have been written by Paul. Whenever in the epistle he discovers a difficulty in logic or an unexpected order of development he deems such a difficulty and such an order conclusive evidence that some forging writer has been tampering with Paul's thoughts and inserting his own, rigidly holding Paul to mental processes and logical expressions which conform to Völter's standards of what ought to be. Where Paul seems to depart from these standards, it is not Paul who departs but some interpolator. The epistle is apportioned out, therefore, between Paul and five different interpolators, beside a seventh author who writes the conclusion! To Paul remain: of chapter 1 the first half of verse 1 and verses 5 to 17; chapter 5 excepting verses 13, 14 and 20; chapter 6 excepting verses 14 and 15; chapters 12 and 13 entire; of chapter 15 verses 14 to 32, and of chapter 16 verses 21 to 23. All the rest is assigned to the various interpolators.

Now, since the Epistle to the Galatians, in Völter's judg-

¹³ *Die Komposition der paulinischen Hauptbriefe. I. Der Römer und Galaterbrief.* Tübingen, 1890.

¹⁴ *Die Entstehung der Apokalypse.* Freiburg.

ment, resembles the rejected portions of the epistle to the Romans, it,—so the judgment proceeds,—did not issue from Paul's pen but is altogether spurious!

Such criticism is so subjective, so arbitrary, having so little basis for sound historical and logical evidence, that one can hardly treat it seriously. Privat-Docent Oscar Holtzmann of Giessen concludes a ¹⁵ review of Völter's volume with these words: "Perhaps much in this review is introduced in the wrong place. Yet to avoid mistakes I assure Völter that I have full confidence that my review has reached Amsterdam without interpolations."

Scholars have always regarded the genuineness of the Epistle to the Galatians as indisputable. Meyer wrote: "It is thus so firmly established that, except by Bruno Bauer's wanton criticism, it has never been, and never can be doubted." ¹⁶ Sieffert, Meyer's latest editor, says, "The genuineness of the epistle is beyond question (*zweifellos*)."¹⁷ Ellicott says, "The genuineness and authenticity are supported by distinct external testimony, and, as we might infer from the strikingly characteristic style of the Epistle, have never been doubted by any reputable critic." On Galatians Dean Alford ¹⁸ wrote: "Of all the epistles which bear the characteristic marks of St. Paul's style, this one stands foremost. * * * * So that, as Windischmann observes, whoever is prepared to deny the genuineness of the epistle, would pronounce on himself the sentence of incapacity to distinguish true from false. Accordingly, its authorship has never been doubted." Dr Philip Schaff ¹⁹ has written: "The internal evidence for the authorship of Paul is so strong that

¹⁵ In the *Theologische Literaturzeitung* for August 23, 1890.

¹⁶ Sieffert's revision of Meyer (2d. ed., 1886) exists only in German. To it I am indebted for several references given. Dr. Friedrich Sieffert is professor of theology in the University of Bonn.

¹⁷ *A Commentary, critical and grammatical, on St. Paul's Epistle to the Galatians, with a revised translation*, first published in 1854. The edition before me is an American reprint by W. F. Draper, Andover, 1860.

¹⁸ Henry Alford; *The Greek Testament: with a critical revised Text: a Digest of various readings: Marginal References to verbal and idiomatic usage: Prolegomena: and a critical and exegetical commentary*. Vol. III., 1872.

¹⁹ In the Commentary already cited.

no sane divine has ever denied or even doubted it." Prof. James Macgregor²⁰ affirms: "No critic worthy of the name has ever seriously called its genuineness in question." Rev. A. R.²¹ Fausset declares: "The internal and external evidence for St. Paul's authorship is conclusive." To the same effect Prof.²² Schulze writes: "The genuineness is beyond attack (*unantastbar*)."²³ Bishop Lightfoot's²⁴ commentary contains these words: "The Epistle to the Galatians has escaped unchallenged amid the sweeping proscriptions of recent criticism. Its every sentence so completely reflects the life and character of the Apostle of the Gentiles that its genuineness has not been seriously questioned." A writer in McClintock and Strong's theological encyclopedia pens, "With regard to the genuineness and authenticity of this epistle, no writer of any credit or respectability has expressed any doubts;" while the Rev. J. Sutherland Black in the last edition of the Encyclopedia Britannica says, "The genuineness of this epistle has never been disputed. The external evidence is remarkably clear and continuous, while the internal has been such as to satisfy even the most negative school of modern criticism."

Indeed all critics of every shade, whether in Germany, England or America, with the few exceptions named, pronounce for the genuineness of the Epistle.

Beside the internal evidence, the strength of which a careful study of the text will disclose, and the external evidence, which Bishop Lightfoot's admirable commentary presents in the best form available to the English reader, the student who believes in the testimony of God, as embodied in the records of history, will find still another evidence for the genuineness of the Epistle to the Galatians in the effect

²⁰ *Hand-Books for Bible Classes and Private Students*, edited by Rev. Marcus Dods, D. D., and Rev. Alexander Whyte, M. A. "The Epistle of Paul to the Churches of Galatia," Edinburgh, 2d. ed. 1881, p. 10.

²¹ In *The Portable Commentary*, (Jamieson, Fausset and Brown), Vol. II. p. 340.

²² Prof. Ludwig Schulze of Rostock University, in Zöckler's *Handbuch der theologischen Wissenschaften*, 1889, Vol. I., part 2, p. 82.

²³ Written in 1865. It is entitled, *Saint Paul's Epistle to the Galatians: a Revised Text with Introduction, Notes, and Dissertations*. The 10th ed., 1890, is before me. London and N. Y. The dissertations are particularly valuable.

which it produced upon Martin Luther and through him upon the world. Luther wrote a²⁴ commentary upon this epistle, "his only complete and continuous contribution to the Exegesis of the New Testament, yet it was that single work which led to the conversions of John Bunyan and John Wesley, whose religious influence has been as powerful as that of any teachers in the last three²⁵ centuries." As for Luther himself, he declared: "The epistle to the Galatians is my epistle. I have betrothed myself to it. It is my wife." Luther caught its chief characteristic and breathed its spirit. It is the epistle of liberty. Had there been no epistle to the Galatians for Luther there would, doubtless, have been no Reformation for the world.

²⁴ It first appeared in 1519, and was reissued in 1524 and 1535. I possess a copy of the original edition, entitled *In epistolam Pauli ad Galatas, F. Martin Lutheri Augustiniani commentarius*, written, as this title shows in Latin, when Luther was an Augustinian "brother," "F." standing for *Fratris*.

²⁵ Archdeacon F. W. Farrar in *The Expositor*, London, 2d. series, Vol. VII., p. 214.

SUMMER TOURING IN THE HOLY LAND.

By DEAN A. WALKER, M. A.,
Syrian Protestant College, Beirût, Syria.

The ordinary tourist, travelling as a member of a Cook or Gaze party, lands at Jaffa, has a day or two at Jerusalem, is then mounted, for better or for worse, for a week's trip through the middle country to Damascus, has a day or two here, and perhaps makes a detour of a day or two to Ba'lbec on his way to Beirût, where he takes the steamer for the return voyage. He has seen Palestine and Syria in two weeks, at an expense of one, or perhaps two English pounds a day. Even at this price, he is to be congratulated above those that cannot visit the Holy Land at all. For to see Jerusalem, Nablous, Tabor, Nazareth and Tiberias, even so hastily as this, gives one an idea of the country not to be obtained from pictures and books. But as compared with one who can spend an entire summer, the ordinary tourist is to be pitied. He sees the principal places when tired from a hard day's ride. He has not the language, and for information must depend on his "Baedeker," which is now on many points out of date, and on his dragoman, who thinks he is not earning his pound a day if his stories fall below the maximum size. He puts up at the best hotels, where English is spoken, and where everything else is English, and accordingly sees less of the life of the people. He may even, through his ignorance of the language, fall into disreputable habits that, if he be a minister, would shock his congregation at home. He hears the muleteers shouting to the pack animals, "y'allah, y'allah," and adopts the word as the proper means of expressing to the beast that a faster gait is desired. By the time this has become a habit with him he is horrified to learn that he has been taking the name of God truly "in vain," for he has been shouting, "O God, O God," and the beast has gone none the faster for it.

In a year spent in teaching in the Syrian Protestant College at Beirût, I had picked up some colloquial Arabic previous to my summer trip, and with this scanty stock of phrases to start on, I determined to go without English-speaking companionship, in order to be shut up to the Arabic. Two mules were necessary to carry my camp and my servant, and with the mules must go two muleteers. I had my own horse, which I had bought the previous autumn for thirteen Napoleons. A good Cairo twelve-rope tent cost ten Napoleons. A canteen-box and outfit of cooking utensils and cheap tableware, sufficient for three persons, was also purchased new, and a small folding-table, a camp chair, and two rugs for the floor of the tent. The horse must have a feed-bag, a halter, iron pins to tie to, and a tether for his hind foot.

I took a small stock of canned goods, but used very little of it, as canned goods are not to be had in sizes economical for one person, and nearly everywhere I could live on the country. Eggs and chickens are obtainable everywhere. Meat can usually be found in the village markets once or twice a week. Throughout Syria and Palestine fruit is abundant and cheap, apples and apricots in the early summer, and grapes, figs and melons in August and September. Eastward of the Jordan we found little fruit, except at the Circassian settlements at Ammon and Jerash, and in the Druze mountains and the neighborhood of Damascus. Leben, a form of curdled milk, slightly tart, is a refreshing dish in hot weather, and may be had in most villages. The canteen can be stocked with good French bread at the larger towns, and the native bread is often good. A supply of tea and coffee should be taken, and some rice or wheat. Barley and straw for the animals, and charcoal for cooking, are purchased from day to day along the route.

In engaging animals for the trip, it is customary to engage the requisite number of mules, at so much a head, usually from fifteen to eighteen piastres, or sixty to seventy-two cents a day. At this price the muleteer agrees to go with his animal, feed it and himself at his own expense, and do the loading and unloading. If he wishes to ride, he must bring a donkey for himself, also at his own expense. A contract

in writing should be drawn up, specifying these terms, but even in the act of signing it, the muleteer will be resolving to steal occasional rations for the donkey from the feed-bag of your horse.

Eternal vigilance is the price of success in such a trip as this, if you mean by success the maintenance of your horse in good travelling condition. For not only is the muleteer prone to steal the barley from your horse to feed his own beasts, but he thinks that, if he can starve your horse and persuade you that the animal's weakness is due to a distemper, he can buy it of you for a small sum at the end of the trip, fatten it, and sell it at a good price. If necessary, he can easily get some village horse-doctor to swear that the horse is sick beyond recovery, and worth no more than his hide will bring.

This necessity of being constantly on one's guard against being cheated is, it must be confessed, rather wearing at the time. The various small devices for cheating you out of a piastre or two are discouraging, sometimes maddening, and you ride along, wasting a bright and beautiful day that should be given to sacred thoughts, in devising some scheme for detecting your muleteer in tricks that you know he is practising but cannot prove against him. Yet all these trying experiences are, after all, adding to your knowledge of the language and of human nature. They are sharpening to the wits. In fact, they are just what you came for, and what you are paying your money for, and will be among the things to be enjoyed and laughed over as you look back on them from after years. I shall never forget what fun it was when one of my travelling companions in Moab tried to scold in "pigeon" Arabic the Madeba Christian who was trying to extort from us four Napoleons for a sheep that he had presented to us as a gift, and which was worth in the market not more than two medjidis (\$1.50).

To travel with a dragoman is of course to escape most of these petty trials, but one has to pay for his exemption, and the cheating is done "in the lump" instead of at retail.

To tour without the services of a dragoman requires some knowledge of Arabic. If one has the time and means, the best plan is to spend a part of the previous winter and spring

in Beirût, where arrangements can be made with the Syrian Protestant College for room and board and instruction in Arabic by native students. While acquiring the Arabic, the history and topography of the country can be studied, and with this well in hand, and with what can be learned from the missionaries, college faculty and students as to the customs of the country, the tourist starts out prepared to make the most of his trip, and to get along with the fewest possible annoyances. Many of the points that will rise in dispute between him and his muleteers are to be settled by precedents rather than by contract, and accordingly it is well to be posted on these precedents before starting.

The trip on which the following figures are based was one of seventy-six days and twenty-seven resting days, that is, days on which the camp was not moved. I had two mules, for which I paid fifteen piastres* a mule for travelling days and thirteen piastres a resting day. My man of all work received one hundred piastres a month and board. Horse feed averaged five piastres a day. I have not included here the fee of one Napoleon shared with two companions, for the services of an escort from Jerusalem to the Jordan, nor the fees shared with the same persons in different proportions for the services of Bedouin and Circassian escorts in Moab:—

Wages of servant.....	250	piastres.
† Hire of mules.....	1565	"
General expenses.....	1882	"
	3697	

An average of forty-eight and forty-nine-seventy-sixths piastres a day, or about \$1.95.

My outfit, not including my horse, cost 1,638 piastres, which, distributed, would add 24½ piastres a day, but nearly all of this, consisting, as it does, of Baedeker's "Syria and Palestine," a tent, rugs, table, camp stool and canteen, remains good for another season, and can then be sold for a good share of its cost.

The route taken in this trip was as follows (the camping

* 1 piastre=nearly 4 cents.

† This figure is the remainder after deducting 749 piastres, paid as his share by a companion the last month of the trip.

places are given in italics and the ancient names in parentheses), from Beirût to *Aleih*, *Zahleh*, *Ba'lbec*, *Blûdan*, *'Ain Fiji*, *Damascus*, *'Ain es Shâra*, *summit of Mt. Hermon*, *Hasbeya*, *Judeidat*, Castle Belfort, *Banias* (Cæsarea Philippi), Tel-el-Kadi (Dan), *Nahâla* on the Waters of Merom, *Safed*, *Tiberias*, Horns of Hattîn, Cana, *Nazareth*, *Mt. Tabor*, En-Dor, Nain, Zera'in (Jezreel), *Jenîn* (Engannim), Tel Dothan (Dothan), Sebastîyeh (Samaria), *Nablous* (Shechem), *Khan Lubban*, *Jerusalem*, *Bethlehem*, *El-Khalîl* (Hebron), *Bêt-Jibrîn*, Ajlun (Eglon), *Gaza*, Tel el-Hasi (Lachish), *'Askalân*, Esdûd (Azotus), Ekron, *Er-Ramleh*, *Jerusalem*, El-Azariyeh (Bethany), Dead Sea, Jordan, *Rîha* (Jericho), *Tel-Kefrîn*, *'Arâk el-Emîr*, *'Ain-Hesbân*, Hesbân (Heshbon), *Mâdeba*, Nebo, *'Ayûn Mûsa*, Ma'in (Baal-Meon), Mashetta, 'Ammân, Jerash, *Rumtah*, Der'at (Edrei), *Bosra*, Sueda, *Kanawat*, Mezra'a, Busr el-Harîri, *Zor'a*, Es-Sunamêن, *Ghabâghib*, *Damascus*, *Shtora*, *Aleih*.

The time of the journey included the two hottest months of the year, yet no difficulty from the heat was experienced. For protection, the pith helmet was nearly always sufficient, and the sun umbrella, though carried as a precaution, was seldom used. Even at the Dead Sea the heat was not excessive, and a ride of ten hours that day from Jerusalem to the Dead Sea and Jericho was followed by no evil effects. The idea that Palestine is too hot in summer for travelling has been disproved quite frequently of late by the young men engaged in teaching in the Syrian Protestant College in Beirût, who having no other time than this for extended trips, have explored not only Syria and Palestine, but Egypt also at this season. Of course the country at this season is not so beautiful, the verdure is gone from the fields, which are parched and brown, but for purposes of Bible illustration there is quite as much to see. The sower does not go forth to sow, but the harvesters and gleaners are in the field gathering wheat and tares, the ox treadeth out the corn, and sharp eyes in the watch-towers of the vineyards guard the ripening fruit.

THE GOSPEL OF JOHN.

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

BY WILLIAM R. HARPER AND GEORGE S. GOODSPED,

YALE UNIVERSITY.

PRELIMINARY REMARK. These "studies" are designed for use by two classes of students, (1) by those who can give only a moderate amount of time and attention to the work, and (2) by those who wish to go deeply into the study.

The material for the first class is put into larger type and comprises the material under points 1, 2 and 4. The material under point 3 is for the special attention of advanced students and may be entirely passed over by those who do not care for detailed examination of the material.

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

Part I. The Introduction.

DIVISION I. 1:1-13. The "Word" and the World.

DIVISION II. 1:14-18. The "Word" is Jesus the Christ.

Part II. The Early Manifestation of Jesus and the Belief on Him.

DIVISION I. The Testimonies of John.

§ 1. 1:19-28. John's Testimony to the Officials.

§ 2. 1:29-36. John's Further Testimony.

DIVISION II. The Belief of the First Disciples.

§ 1. 1:37-42. Andrew and Peter.

§ 2. 1:43-51. Philip and Nathaniel.

The Contents: We testify from our experience of his revelation of the Father's love, that Jesus the Christ is the "Word," who was ever one with God, creator of all, the unique revealer of God to man. John witnessed to him, at first, indirectly, by declaring himself a herald of the coming Christ, and then, directly, by hailing Jesus as his own superior, God's lamb that saves, and by pointing his own disciples to him. Three of these disciples are drawn to Jesus, and they bring two more. To them all, Jesus manifests himself as leader and teacher, worthy of their willing service.

Division III. 2 : 1-12. The First Sign in Galilee.

REMARK.—While, thus far, Jesus has attracted some earnest men to himself, their acquaintance with him and his manifestation to them is superficial and imperfect. They are now to receive a stronger impression of his personality, and a higher evidence of his being the Christ, the Son of God.

1. The Scripture Material :

- 1) Vs. 1, 2. Three days later, Jesus and his disciples are present at a marriage in Cana of Galilee. His mother is there also.
- 2) v. 3. She comes to tell him that the wine has given out.
- 3) v. 4. He replies, Woman, what have we in common? The time is not yet come.
- 4) v. 5. She says to the servants, Do anything he bids you.
- 5) vs. 6, 7. Jesus commands, and they fill to the brim with water six large pots used for purifying.
- 6) v. 8. At his bidding, they draw and take some to the master of ceremonies.
- 7) vs. 9, 10. He tastes the water which has now become wine, not knowing, as the servants did, where it comes from, and rallies the bridegroom on having saved so good a wine for the last.
- 8) v. 11. Thus was Jesus' first sign wrought in Galilee, by which he manifested his glory, and drew out the faith of his disciples.
- 9) v. 12. He went down with his mother's family and his disciples to Capernaum, and abode there a few days.

2. The First Sign: At a wedding in Cana of Galilee, three days later, Jesus wrought his first sign, which showed his glory and inspired his disciples with faith. His mother is there, and, when the feast is drawing to a close, brings him word that the wine is gone. He replies, "In this matter it is not for you to direct me as your son. I cannot help now." Still, she tells the servants to be ready, and soon, at his bidding, they fill with water six large pots used for purifying, and carry a draught to the master of ceremonies. Now he is not aware whence it has come, though the servants know. He tastes it, and, with a jest at the bridegroom, pronounces it the best wine he has given them. After the feast, Jesus, with his disciples, goes down with his mother's family, and stays a few days at Capernaum.

3. Re-examination of the Material :**I. Words and Phrases:**

- 1) *Third day* (v. 1), after what event?
- 2) *woman* (v. 4), cf. Mt. 15 : 28; Lk. 13 : 12, a term of respect.
- 3) *fill the water pots* (v. 7), note two views as to the purpose, (a) that from them the wine might be drawn, or (b) that the water for purification might be provided before the wine was made, while the water for the wine was drawn (v. 8), from the spring whence the "pots" were filled.
- 4) *now become wine* (v. 9), i. e. (a) that in the "pots," or (b) that which was drawn—the water became wine in its being drawn and borne to him.
- 5) *knew not* (v. 9), hence his testimony was unbiased.
- 6) *servants . . . knew*, making the testimony to the change as complete as it was impartial.
- 7) *manifested his glory* (v. 11), cf. 1 : 14, how was any glory manifested here?—cf. vs. 4, 7, 10.
- 8) *disciples believed*, does this imply (a) that they had not before believed, or (b) that none others believed?

2. Connections of Thought:

- 1) *Saith unto her*, etc. (v. 4), this reply must have been given in view of that which lay concealed in the mother's statement (v. 3), i. e. (a) she desired him to supply the lack, and (b) thus to manifest himself as the Christ—he answers that he cannot now receive suggestions on such a point as this from her, it is God who must decide the time and the manner of these things.
- 2) *mother saith*, etc. (v. 5), (a) she still expects him to do something, (b) and is not vexed by Jesus' answer.

3. Comparison of the Material:

- 1) This narrative is peculiar to this Gospel; why should it be so, if it is so important? (a) it belongs to the private life of Jesus, (b) the details may have been related [to John] by Jesus' mother.
- 2) note certain general points of resemblance to the synoptic representation, (a) the portrait of Jesus, cf. Lk. 2: 51; 7: 31-35; 8: 21; Mk. 2: 18, 19, (b) the beginning of his work is in Galilee, cf. Lk. 4: 14, 15.

4. Historical Points:

- 1) *Mother* (v. 1), where is the father?
- 2) *his disciples* (v. 2), Jesus has, therefore, gathered a band of followers.

5. Geographical Points:

- 1) *Cana of Galilee* (v. 1), (a) the probable site? (b) the home of Nathaniel, cf. 21: 2.
- 2) *Capernaum* (v. 12), (a) why "down to?" (b) the two probable sites?

6. Manners and Customs:

- 1) Observe here points concerning marriage and the ceremonies connected with it.
- 2) note, also, what is said about feasts and the manner of conducting them.
- 3) consider the material relating to purifying (v. 6), and collect additional material in Mt. 15: 2; Mk. 7: 3; Lk. 11: 38.

7. Literary Data:

- 1) Observe the marks of personal reminiscence in the narrative.
- 2) the "mother of Jesus" is not mentioned by name; is it because her name is supposed to be known?
- 3) mark favorite words, e. g. (a) "manifested," "glory," "believed," (b) a new word *signs*, a favorite word in this Gospel for "miracles"—regarded as evidences, signs of Jesus' character and authority?

8. Review:

The student is now prepared to go over again the work of 1 and 2, and test its correctness.

4. Religious Teaching: *There are important lessons in this passage concerning one's conduct and feeling in social life. Jesus did not shun social festivity. Two facts appear in his bearing here. (1) He was loyal and obedient to God, even at the cost of refusing a mother's request. (2) He was ready when the time came, liberally to encourage and help on the festivities. We need to imitate him (1) by being faithful to Christian principles in society, (2) yet in being generous and helpful by giving pleasure to others there.*

Division IV. 2: 13-3: 36. The Manifestation in Judea.

REMARK.—Jesus is to reveal himself, not merely in a semi-private way to disciples at a Galilean marriage, but to his nation, at the centre of its religious life. This is his first public manifestation. Will they, seeing him and his work, accept his revelation of the Father?

§ I. Chapter 2: 13-22.

1. The Scripture Material:

- 1) V. 13. At the approach of the Jewish Passover, Jesus went up to Jerusalem.
- 2) v. 14. He found in the temple dealers in cattle and doves, as well as money brokers.
- 3) vs. 15, 16. With a small whip he drove out all the cattle, and stopped the trafficking, saying, Begone, my Father's house must not become a mart.
- 4) v. 17. His disciples recalled the Scripture, "Zeal for thine house will devour me."
- 5) v. 18. Thereupon the Jews replied, What sign do you give us in explanation of these actions?
- 6) v. 19. He answered, Destroy this temple, and I will restore it in three days.
- 7) v. 20. They said, Can you restore in three days what it required forty-six years to build?
- 8) vs. 21, 22. But he meant his body by the "temple," and the disciples recalled it after his resurrection, and believed the Scripture and Jesus' word.

2. The Cleansing of the Temple: Jesus, at the Passover time, is in Jerusalem, and in the temple he indignantly orders out the traffickers and brokers there with their merchandise, rebuking them for profaning his Father's house. It is a scene which reminds the disciples of the Scripture passage, "Jealousy for thine house will devour my very life"—a passage which his death made even more clear to them. The Jews demand a sign as authority for his action. When he replies, "Destroy this temple, and in three days I will restore it," they marvel how he can restore in three days the work of forty-six years. They do not know that the "temple" he means is his body. The disciples remembered the saying after his resurrection, and it confirmed their faith in his teaching.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Scourge* (v. 15), either (a) for use in driving out the cattle, or (b) as a symbol of prophetic authority.
- 2) *cast all out*, etc., (a) by the force of his personality, backed by the approval of all the devout, (b) was there anything miraculous in it?
- 3) *my Father's house* (v. 16), cf. Lk. 2: 49, note the meaning of the phrase.
- 4) *zeal* (v. 17), i. e. "jealousy" for the honor of thy house.
- 5) *eat me up*, i. e. either (a) bring to a violent death, or (b) wear out by the energy expended, (c) was the action of v. 15 attended with some danger to Jesus?
- 6) *what sign* (v. 18), of prophetic authority for doing a prophet's act.
- 7) *destroy this temple*, etc. (v. 19), meaning either (a) kill me and I will rise again, or (b) when you have brought the temple and its service to naught by killing me, I will establish a new worship. (c) cf. Mk. 14: 58; Mt. 26: 61; Acts 6: 14 for the common interpretation then.
- 8) *the Scripture* (v. 22), (a) the O. T. in general, (b) such passages as Ps. 16: 10, or (c) the quotation of v. 17, which was verified in his death.
- 9) *Word*, (a) not "saying," (b) that of v. 19, or (c) Jesus' teaching in general.

2. Connections of Thought:

- 1) *Therefore answered* (v. 18), this bold act of Jesus spoke to them with the assertion of his position and claims, as if they "therefore answered," etc.

2) *when therefore*, etc. (v. 22), i. e. because the words of Jesus (v. 19), had reference to his death and resurrection, it followed that when those events took place, the words came back to their minds.

3. Comparison of Material:

- 1) On the whole event compare Mt. 21: 12, 13; Mk. 11: 15-17; Lk. 19: 45, 46, (a) note the historical situation, (b) the similarities in language and action, as well as the differences, (c) the probability of there being two such actions on Jesus' part during his three (?) years' ministry, (d) conclude as to the question of two events or two different accounts of the same, (e) if the latter, which is the correct historical position?
- 2) *went up to Jerusalem* (v. 13), no mention of this in the other gospels.
- 3) *zeal of thine house*, etc. (v. 17), cf. Ps. 69: 9, note meaning there, and differences in language.

4. Historical and Geographical Points:

- 1) *Passover* (v. 13), (a) the first passover in Jesus' ministry, (b) how long after the baptism?
- 2) *went up*, cf. v. 12 and determine the geographical position of Jerusalem and the road thither.
- 3) *the temple* (v. 15), (a) the outer court—court of the Gentiles—as compared with the “sanctuary,” inner court (v. 19, marg.), (b) this was the temple of Herod, (c) consult references concerning its architecture and history.
- 4) *forty and six years* (v. 20), (a) a help in determining the date of this event, (b) Herod's temple begun in B.C. 20-19, (c) this event A.D. 28 (?).

5. Manners and Customs:

Study the scene of v. 14, (a) determine the purpose of such trading in the temple—to provide an easy way for worshippers to fulfil the ordinances of the law, cf. Lev. 1: 2, 14; Ex. 30: 11-13; Mt. 17: 24; (b) note the results of such practices.

6. Literary Data:

- 1) Observe the “simplicity” of style (the connective *and*) in vs. 13-16.
- 2) see characteristic words in vs. 13, 22;
- 3) consider whether there are evidences of personal recollection of an eye-witness in vs. 17, 21, 22, etc.
- 4) note other examples of peculiarities in style.

7. Review:

The student is now in a position to criticise or improve upon the statements of 1 and 2. Let him carefully study them in the light of his “re-examination of the material.”

4. Religious Teaching: “*Make not my Father's house a house of merchandise.*” To the spirit of trade in our day pressing upon religion, and often seeking to make religion itself a means of gain, as these Jews did—must we say, “*You cannot come with me into my Father's house.*” We must speak to our own minds so dominated by the claims of secular things, “*Cleanse yourselves from the self-seeking temper of worldly competition, when you would enter the Father's presence.*” For it is the Father to whom we are coming in filial love and worship—would you profane His presence with the bickerings and bargainings, the schemes and the struggles of the street and the store? It is unworthy of a child of God. You cannot afford thus to lose the Father's benediction.

§ 2. Chapter 2: 23-25.

REMARK.—The cleansing of the temple, a notable sign of his authority, was one among many wrought by him. Their effect was two-fold, criticism and questioning, faith and favor. Was this latter genuine and permanent?

1. The Scripture Material:

- 1) V. 23. His signs led many to believe on him at the passover feast.
- 2) vs. 24, 25. But he did not trust himself to them because he knew all men, and needed not any one's testimony about each one of them, since he knew their thoughts.

2. Among the People in Jerusalem: Moved by the works which, from time to time, he does as signs during the feast, many accept him as the Christ. But Jesus, with his profound knowledge of men, does not need advice as to the position he is to take toward them. He recognizes what is in each one's mind, and by no means will yield himself up to sympathy with their hopes.

3. Re-examination of the Material:**1. Words and Phrases:**

- 1) *On his name* (v. 23), (a) cf. 1 : 12, here the name is "the Christ," (b) their conception of what was wrapped up in this name was quite inadequate.
- 2) *he did*, lit. "was doing" or "kept doing," showing that this gospel does not pretend to give a complete account.
- 3) *man* (v. 25), cf. marg., i. e. every one of the "many" of v. 23.
- 4) *bear witness*, i. e. "give a 'character,'" either approving or warning.

2. Connections of Thought:

- 1) *Beholding* (v. 23), i. e. "because they beheld," their faith rested on these signs.
- 2) *for that he knew* (v. 24), the implied thought is that he knew the human heart and recognized imperfection in these persons, either (a) in the fact that they did not really know what they were doing, or (b) they hoped to find Jesus willing to accept their political ideas of the Christ and his work.
- 3) *because he needed not*, etc. (v. 25), (a) i. e. held himself aloof, not because he depended on advice as to men's character, (b) it implied that he had received warnings on this point?

3. Manners and Customs:

During the feast (v. 23), following the passover, see Lev. 23 : 5, 6.

4. Literary Data:

Notice characteristic words and phrases in v. 23.

5. Review:

As before, the student may now compare the results gained with the statements of 1 and 2.

4. Religious Teaching: *Jesus is not to be deceived in our motives and desires in seeking and following him. He knows us through and through. Unless we fully trust ourselves to him, he will not trust himself to us. If we are selfish or half-hearted in devotion to him, he will withhold himself from us.*

§ 3. Chapter 3 : 1-15.

REMARK.—Among those impressed by his teaching is one who, with questioning confidence, seeks a fuller manifestation. He is to receive a divine message of salvation.

1. The Scripture Material:

- 1) Vs. 1, 2. Nicodemus, a prominent Pharisee, visited Jesus at night, saying, Rabbi, your signs show us that God has sent you to teach.
- 2) v. 3. Jesus replied, I tell you solemnly that to enter the kingdom of God, one must be born anew.

- 3) v. 4. Nicodemus answered, I do not see how a mature man can go again through the processes of birth.
- 4) vs. 5, 6. Jesus said, Most surely must he be born of water and the Spirit to enter the kingdom. Spirit and flesh produce after their kind.
- 5) vs. 7, 8. Do not wonder at my words about being "born anew." Like the breeze, unseen yet moving in its own way, so does the spirit bring to the birth.
- 6) v. 9. Nicodemus said, I cannot comprehend it.
- 7) v. 10. Jesus said, Do you, a teacher of Israel, confess ignorance on this subject?
- 8) vs. 11, 12. I speak from personal knowledge. Yet you do not believe me—if you do not believe me in these earthly facts, can you accept my testimony about heavenly things?
- 9) v. 13. No one has gone into heaven—except the son of man whose home is there, thence has he come.
- 10) vs. 14, 15. And the son of man, like Moses' serpent in the desert, must be lifted up that they who believe may have eternal life in him.

2. Jesus and Nicodemus: Among these men is Nicodemus, a leading Pharisee, who comes one night secretly to talk with him. He begins by acknowledging that Jesus, by the signs which he is doing, shows himself to have the authority of God for his teaching. Jesus replies, "Be assured of this, that the condition of entrance for any one into the kingdom of God is a new birth—not a second natural birth in the flesh, as you doubtlessly ask, but a birth wrought by the Spirit, of which the baptism of John is the symbol—that alone can result in spiritual life. Is it incredible, as you say, that you Pharisees must receive this? Can you control this night wind, which you hear, in its coming and going? Thus uncontrolled is the Spirit's action, as they know in whom this new life is born." Nicodemus answers, "This is all so strange!" Jesus says, "You, a religious leader, unable to comprehend this? I and my friends here teach from personal knowledge. Yet even when we teach what can be understood from your own earthly standpoint, you do not believe. Can I hope that you will accept my teaching about those things which God is revealing from heaven? I, the son of man, alone can bring them to you. I am come from heaven. And I am here, too, that as son of man I may be lifted on high, as Moses lifted on high that serpent in the desert, to secure for every one who believes, eternal life in union with myself."

3. Re-examination of the Material:

I. Words and Phrases :

- 1) *Teacher come from God* (v. 2), (a) though not authorized by the Scribes, and not educated in their schools, (b) a great admission for Nicodemus to make.
- 2) *born anew* (v. 3), (a) cf. marg. for other rendering, (b) note arguments in favor of either rendering, (c) notice the superiority of both over the old rendering "born again."

- 3) *of water* (v. 5), (a) reference to John's baptism, (b) which was required of all Jews, (c) but which the Pharisees rejected, (d) an outward symbol of inward cleansing.
- 4) *the teacher* (v. 10), either (a) the well known teacher, or (b) one of this order.
- 5) *we speak* (v. 11), (a) note the plural, indicating either (b) Jesus and John the Baptist, or (c) Jesus and all who accept him, or (d) Jesus and those disciples who were there present.
- 6) *hath ascended* (v. 13). (a) i. e. so as to be able to teach man these heavenly things, (b) had Jesus thus ascended?

2. Connections of Thought:

- 1) *Now there was* (v. 1), (a) lit. "and there was," (b) i. e. "and" an example of the men who "believed" (v. 23), was this "man" who came, etc.
- 2) *Jesus answered* (v. 3), (a) how could this be an answer to the remark of v. 2? (b) Jesus answers his unspoken thought, which is, (c) "Since you teach with the authority of God, I would like to hear further of your ideas and teachings; what is your program of action?" (d) Jesus replies, "I require first of all a complete spiritual renewal of life."
- 3) *so is every one*, etc. (v. 8), note the order of thought (a) v. 7, Nicodemus thinks it impossible that upright Pharisees need this radical change, (b) Jesus replies, The wind is free in its action, (c) those who pass through this change, find the Spirit's action just as free from their own control, (d) hence you Pharisees as well as others must submit to it, if you would enter the Kingdom.
- 4) *and no man*, etc. (v. 12), i. e. you will not accept my heavenly things (v. 12), "and" yet if you are to hear them, I, alone, can give you the knowledge of them.
- 5) *and as Moses*, etc. (v. 14), i. e. either (a) I have come from heaven to bring heavenly things (v. 13), "and" yet I must be lifted up like the serpent in the desert—a reference to suffering, or (b) I have come down from heaven, and more than that, I am to be exalted to be a means of Salvation to the people as Moses' serpent was—no reference to suffering exaltation.

3. Historical Points:

- 1) *We know* (v. 2), either (a) a condescending remark representing the not unfavorable estimate of the Pharisees as a whole, or (b) the special opinion of a few secret believers among them.
- 2) *by night* (v. 2), probably to avoid observation.
- 3) *ye must be*, etc. (v. 7), note the emphasis on "ye," and the implied idea of Nicodemus and those whom he represented—they did not require it.
- 4) Sum up from the foregoing suggestions (cf. vs. 1, 2, 7, 9, 10), the character and attitude of Nicodemus toward Jesus.

4. Manners and Customs:

- 1) *Ruler of the Jews* (v. 1), a lay member of the Sanhedrim, cf. Bib. Dict.
- 2) *Rabbi* (v. 2), a title of honor, cf. 1: 49.

5. Comparison of Material:

- 1) *Kingdom of God* (v. 5), (a) cf. the opening message of the Galilean Ministry, Mk. 1: 14-15, (b) note the essential oneness of that message with this of v. 3, cf. "repent," "believe," (c) "Kingdom of God," used only here in John, cf. its use in other gospels and explain.
- 2) *as Moses lifted up*, etc. (v. 14), (a) cf. the narrative in Numb. 21: 8, (b) draw out the comparison as suggested in this verse, (c) is any suffering suggested by the comparison?

6. Literary Data:

- 1) Notice the examples of parallelism in v. 11, two members "synonymous," one "antithetic," cf. 1: 3, etc.
- 2) Observe some new but favorite words and phrases, e. g. (a) "born," to indicate divine renewal of life, (b) "eternal life" (v. 15), to denote this new life as one which, beginning now, continues forever.
- 3) note examples of (a) old phrases and words, (b) "repetition," cf. v. 6, (c) "simplicity," and (d) "directness" of style.

7. Review:

With the foregoing material well in hand, the student may proceed as before to study again the material of 1 and 2, making new statements when those given are not satisfactory.

4. Religious Teaching: Jesus makes it very plain that no privileges or attainments can supply the place of that new spiritual life which is needed to enter God's Kingdom and presence. This must come from submission to God's Spirit. Are we expecting to succeed in pleasing God without this new birth which Jesus explained to Nicodemus? Such a thing is not possible. Jesus says, "Except one be born anew, he cannot see the Kingdom of God."

§ 4. Chapter 3 : 16-21.

REMARK.—The hard crust of Jesus' message to Nicodemus contained a kernel of blessed hope in the self-revelation of Jesus as the revealer of God's mercy to men. The writer cannot refrain from drawing attention to this thought—Jesus came from out of the love of God.

1. The Scripture Material :

- 1) v. 16. Because God's love for men was so great that he gave his only begotten son to obtain eternal life for all who trust in him.
- 2) v. 17. For his son was sent not to judge but to save men.
- 3) v. 18. The only judgment is that which consists in one's not believing in the name of God's only begotten son.
- 4) v. 19. The judgment is that men on account of their sins preferred darkness when the light was come.
- 5) v. 20. For the sinner hates and avoids the light that it may not rebuke his evil deeds.
- 6) v. 21. But one who is true seeks to have the light shine on his deeds to show that they are of God.

2. The Writer's Comment: [And the writer adds,] Yes, it was God's love for all, that gave His son to gain eternal life for any who believe. How clear that is when we see him sent to save men, not to judge them. Judgment is, to be sure, connected with his coming, not for believers, but for unbelievers in the very fact of their unbelief. For the Christ, the world's light, is here, and yet they hated and avoided him, preferring their dark deeds, while those, who are true, delight to have their doings shown to be wrought in fellowship with God.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Loved* (v. 16), how explain the past tense, (a) if Jesus spoke, (b) if the word is the writer's.
- 2) *judge* (v. 17), as the Jews expected the Christ to do, cf. Mt. 3 : 10-12.
- 3) *light . . . darkness* (v. 19), cf. 1 : 4, 5.
- 4) *men loved* (v. 19), how explain past tense if Jesus speaks.
- 5) *in God* (v. 21), i. e. in union with Him.

2. Connections of Thought :

- 1) *For God so loved*, etc. (v. 16), the verse looks back to v. 15, (a) the Son of man must be lifted up, etc., (b) because God, out of His great love for man, gave His son for this purpose.
- 2) *for God sent not*, etc. (v. 17), that God's love gave the Christ (v. 16), is clear because the very purpose of his mission was to save man.

- 3) *he that believeth* (vs. 18, 19), though God's son came, not to judge, but to save (v. 17), yet his coming results in judgment to some who do not accept him.
 4) *for every one*, etc. (vs. 20, 21). the hatred of the light rises out of love for evil deeds, hence the condemnation (vs. 18, 19), which the rejecter works out by his evil doing.

C. Literary Data:

- 1) Observe the familiar words in this section, e. g. "world" (v. 16), cf. 1 : 10, 11, "light," etc.
- 2) Note the universal element in this passage, "whosoever" (v. 16), etc.
- 3) Consider the question, whether these words are the writer's, or a continuation of Jesus' discourse, noting (a) the general likeness to the "introduction," 1 : 1-18, (b) the past tenses, (c) special words, favorites of the writer, e. g. "only-begotten son," etc., (d) absence of distinct division from 3 : 1-15, etc.

4. Review:

Let the student, when he has worked through these points, examine afresh the points 1 and 2 in the light of this material.

4. Religious Teaching: *To reject the Lord Jesus Christ is to reject good and choose evil. One is self-condemned by such a course. Can you do this, when you know that God has given him to us out of His great love, in order that He may keep us from perishing, and secure for us eternal life?*

A "SYMPOSIUM" ON COMMENTING IN THE PUBLIC READING OF THE SCRIPTURES.

One of the vexed questions among ministers is the matter of comments in the public reading of the Scriptures. The subject was briefly considered not long since in the editorial pages of the *OLD AND NEW TESTAMENT STUDENT*, and has evoked so much interest that something more definite and practical in relation to it seems desirable. There is only one class of men whose opinion on such a subject is, after all, of value; i. e., the leading preachers who from their experience and observation are able to help those who need help in the matter.

Accordingly the following queries were kindly responded to by the various gentlemen to whom they were sent and their contributions to this subject are herewith given. They will be found full of practical interest and helpfulness, though the writers may differ so radically.

1. Should reading the Scriptures in public worship be accompanied by comments? (Perhaps you would be willing to indicate two or three reasons for the answer which you may give.)
2. If so, what limitations ought to be observed in the case?
3. What are the dangers in "commenting," and how may they be avoided?
4. What kind of preparation, if any, should be made if "commenting" is to be undertaken?

From Rev. WILLIAM M. LAWRENCE, D. D.

1. Not stately—it destroys attention and savors too much of unnecessary interruption.
2. Never unless there is danger of misunderstanding the passage in listening.
3. Prolixity!
4. Every passage should be read over carefully—if it is obscure, or very specially suggestive of spiritual thought, brief comment may be made as an exceptional thing. But as a rule it is better to teach the people to listen reflectively, confining comment to assistance in this direction merely. Preparation should have this in view. In most cases comment is detractive—being spontaneous, impulsive dilution of self-evident Scripture.

Chicago, Ills.

From Rev. JOHN CALVIN GODDARD.

1. Yes. Because it gives the sense, and most of our public reading destroys it. A perfect reader always chains the attention, but perfect readers are as rare as righteous men in Sodom. Comment corrects bad reading in a measure.
2. Limit the comment to one of the two Scripture lessons generally read. Limit the comments to brief and pointed remarks and explanations. *No applications.*
3. Prolixity and Sermonizing out of place.

4. Thought. And a general purpose of linking all with the discourse to follow.

Salisbury, Conn.

From Rev. S. M. NEWMAN, D. D.

I do not believe reading the Scriptures in public worship should be accompanied by comments. I have come to this position by studying the nature of worship, by observation of those who comment, including some of the preachers who are most apt in doing it, and by my own attempts to do it. In my view the service should contain a Scripture reading without "note or comment," that the Bible may make its own impression. Let a preacher read the Bible sympathetically, thoughtfully, reverently, and it is better than a thousand comments. I am no more willing that a preacher before whom I sit in a public service of worship, should stop and comment at different points, than I am to have a true reader interpreting "Robert of Sicily" or Marc Antony's words over Caesar's dead body, stop and comment. I want to give myself up to the power of the naked Word of God. As a preacher I want so to read it, as to bring the people under its power. I do not wish to preach in the Scripture lesson any more than I do in the "pastoral prayer." The power of true interpretation of the Scriptures by reading without comment, the power of true converse with God in prayer, leading and lifting the people without preaching to them under cover of prayer, and the power of whole-hearted, unrestrained and pointed preaching by the sermon, seem to me to be three elements which we need to have, each in its purity.

Washington, D. C.

From Rev. ARTHUR LITTLE, D. D.

1. Yes. (1) For the sake of honoring God's Word in the service of the Sanctuary. (2) The Seed is the Word. It is from the faithful sowing of that seed that the harvest may be expected. (3) To get the context well before the minds of the people. (4) To aid in the creation of a devotional spirit.

2. The comments should be brief. Of course, they should be fresh and pertinent. They should have saliency and point, so as to command attention.

3. Avoid a drizzle of commonplace.

Avoid prolixity.

Avoid affectation.

Avoid comment on every verse.

Aim at comprehension and a reasonable degree of unity of impression.

4. (1) If possible, reading in the original, or, at least, the ascertainment in the original of the *significant key words* in the chapter. (2) A fair comprehension by the reader of the scope of the passage. (3) A previous surrender of the reader's own soul to the thought and movement of the passage. (4) A personal conviction of the authoritativeness of the Word.

Boston, Mass.

From Rev. LYMAN ABBOTT, D. D.

Mr. Spurgeon's comments on Scripture constitute one of the most interesting features in his service, but Mr. Spurgeon is an unusual man. My impression is that if comments are made at all, they should be very brief, and the

reader should study beforehand the art of expression, to make them concise and suggestive. Very careful preparation would be required.

Reading from a different translation from that of either the Old or the New Version has seemed to me sometimes a great advantage in attracting the interest and attention of the congregation.

Brooklyn, N. Y.

From Rev. F. M. ELLIS, D. D.

In answer to your *four* practical questions I would say—

1. The necessity of comments depends upon the Scripture read, and unless the text needs explaining, better not do so. A good reading of Scripture is often its best "*comment*." If, however, the meaning of the text is, for any reason obscure, and likely not to be understood, then the meaning should be made clear. (*Nehemiah 8: 8*.)

Such comments, however, should be leveled to the understanding of such as need them, and never, certainly, display the reader's critical resources.

2. As to limitations to be observed, these also are determined by the aim one has in reading the Scriptures. If it be to set forth, in a clear light, the thought of the Holy Spirit in the text, then, we should stop when that is done. We can hardly add to the impressiveness of God's thought when it is understood.

3. As to the *dangers* of commenting that are to be avoided I would suggest—(a) The avoiding of commenting for the sake of commenting, or because it is expected. It is best *here*, as everywhere else, to be silent unless you are quite sure you have something to say that is worth the hearing. (b) *Our conception* of a text, and *God's meaning* in it, may differ as lead and gold. God's gold may be drawn out ever so fine and still be gold, but man's lead is quite different. It is lead in *any shape*. In commenting, words should be few, and expressive—words that let *light in*, and not such as keep it out. (c) The danger of emphasizing *everything* in a chapter, can be avoided by fixing the attention on *a few* important points.

4. I think the previous preparation for commenting should have regard (a) to the connection and relation of the passage read. If from an epistle, then to the design, argument and, perhaps, treatment of the epistle. (b) The passage should be dwelt on until the reader is in as full sympathy with the *Spirit* as he is with the *thought* of the passage.

Baltimore, Md.

From Rev. B. B. TYLER, D. D.

The public reading of the sacred writings ought to be accompanied by brief and pertinent exegetical and practical remarks. In this way the attention of the people will be secured, their interest enlisted, information will be imparted, and consciences may be quickened. The comments ought to be brief, so brief as not to interrupt the current of thought in the lesson text. There is danger of verbal prolixity. The best ways to avoid this danger are, (1) Determine to resist the temptation. (2) Decide in advance at what places comments will be made, and at least, their substance. But this requires preparation. Read, therefore, alone, and meditate prayerfully on the lesson, before attempting to read it in the presence of the people. At first, some difficulty may be experienced in any attempt to intersperse such comments as are here suggested in

the public reading of the Word, but patience, perseverance, prayer, and practice, will enable almost every teacher of the Christian religion, by this exercise, to invest the reading of the Living Oracles with a new interest, and greatly increased intellectual and spiritual profit.

Church of Disciples, New York City.

From Rev. GEORGE DANA BOARDMAN, D. D.

The circumstances which determine the selection of the Scriptures for public reading are so various and so constantly fluctuating that it is impossible for me to answer with any definiteness your questions concerning "comments." If I have any rule at all in this matter, it is to have no rule at all. Pardon me therefore for not acceding to the request with which you honor me.

You may be interested, however, in knowing that I do have rules about the public reading of the Scriptures. I append some suggestions which you can use as it seems good to you.

I believe it is a quite general rule with preachers to select as their Scripture Lesson the chapter from which they take their text. I venture, however, to think that this is a mistake. First; because this chapter generally furnishes, on the principle of environment, the best possible introduction of the sermon itself; and it is a pity to use the same material twice on the same occasion. Secondly; because the most effective Scriptural preludes to the sermon are the side-lights often furnished by chapters chosen from other parts of the Bible. The rich variety of the Bible for devotional purposes is never so manifest as when we select a chapter from one part of it to illustrate or to confirm a text taken from another part.

Accordingly, my rule for selecting the Scripture Lessons is to choose two passages; the one from the Old Testament, the other from the New; generally with a hymn or a chant intervening. (The Christian church has an immense advantage in this over the Jewish: they could choose only from the Old Covenant; we can choose from both Covenants: they could read only of prophecy; we can read both of prophecy and of fulfilment.) For example:—Suppose the subject of my sermon is "Temptation" (whether general or specific it matters not); what lessons could be more appropriate than the story of a successful temptation (Gen. 3) and the story of an unsuccessful (Matt. 4: 1-3, or Luke 4: 1-13)? How strikingly complementary such passages as these: Exodus 15: 1-21, and Rev. 15: 1-4; Exodus 16, and John 6; Psalm 8, and Heb. 12: 5-9; Psalm 95, and Heb. 3; Isaiah 42: 1-4, and Matt. 12: 1-21; Isa. 53, and Acts 8: 25-40; Isa. 61: 1-9, and Luke 4: 16-30; Ezek. 47: 1-12, and Rev. 22: 1-7; Joel 2: 28-32, and Acts 2: 1-21; Psalm 16, and Acts 2: 22-36; etc. The twofold treasure-house is exhaustless.

From Rev. WM. ELIOT GRIFFIS, D. D.

1. I should say that, as a rule, the Holy Scriptures should be read in public worship, as a part of the service, and should not be accompanied by comments.

Reasons: (1.) Because the minister has abundant opportunity to comment in his sermon. (2.) Because the Word of God should, at stated times, be allowed to speak for itself without admixture of the opinions of the reader. (3.) Because many worshippers like to hear and have the Scriptures well read

in continuous form, without note or comment. (4.) Because the tendency to take up too much time and to be intemperate in the use of much wordiness in comment grows upon a man with his years. (5.) Because the power and cause of religion makes distinct gain during the periodic silences of the man in the pulpit, when God is allowed to speak through other impressive utterances besides the human voice.

2. If, however, commenting is ventured upon, it should be with seriousness, brevity, and point.

3. I have substantially covered this point in 1., (4) above, but there are other reasons, varying with the personality and infirmities of the preacher.

4. The most thorough preparation as to prayer, exegesis, choice of language, and limitation of time and range of treatment. Above all, if worship is at least equal to instruction or stimulus, care should be taken not to turn commenting into a one-sided controversy in which the occupant of a coward's castle attacks those whom propriety requires to be dumb.

Nevertheless there are those who even amid the tendency to the garrulosity of old age, or unbridled youth, can and do comment with grace, salt and edification.

Shawmut Congregational Church, Boston, Mass.

From Rev. A. H. PLUMB, D. D.

I. The reading of the Scriptures in public may well be without comment ordinarily perhaps, yet sometimes certainly comment is an advantage. 1. To make clear the sense of particular terms—e. g., “We do you to wit,” “hold the truth in unrighteousness,” “a cloud of witnesses,” “He took not on Him the nature of angels,” “a rod of an almond tree” as a sign of speedy performance, etc. 2. To enumerate particulars as an aid to attention—e. g., by naming and numbering in order the several reasons for encouragement which God gave to Jeremiah in calling him, and their effects. 3. To show the connection and interdependence of different portions of the Word—e. g., the force of “therefore” in Acts 2:33, explaining the gift of the Holy Ghost: “Therefore he hath shed forth this;”—in Romans 12:1—ethical precepts and counsels deriving their power from underlying doctrinal truths: “I beseech you, therefore, brethren by the mercies of God.” These had now been stated in the doctrine of justification by faith and its correlative truths, and on these depends much of the force of the succeeding hortatory portion of the epistle; in Heb. 10:19-25: The distinctive privileges of the Christian a reason for his peculiar duties; “Having therefore, brethren,” this, “having” that and “having” the other, “let us” do this, “let us” do that, and “let us” do the other. 4. To give prominence to a particular truth taught among others in a certain portion of the Scriptures: e. g. The proofs of Christ’s divinity in the fifth chapter of John; The variety of God’s providential interposition in the forty-first, second and third chapters of Isaiah. 5. To show the progress of doctrine in the Bible: e. g. Respecting prayer. Matt. 6; John 16—“In my name.” Respecting the ground of pardon, Christ’s teaching in the Sermon on the Mount, in His last discourses, and in His word through Paul, in which He appeared unto him and of which He made him a witness.

II. *Limitations*:—1. As to time. The regular comments of Rev. Dr. Saml. H. Cox of Brooklyn, often seemed equal to an expository sermon, so that strangers were surprised after they were ended, to hear a text announced,

instead of being dismissed. 2. As to discursiveness. The excellent comments of Archbishop Leighton on the first Epistle of Peter, furnish no model suited to the pulpit.

III. *Dangers*:—1. Of weakening confidence in the English version. The pastor of the Presbyterian church in my childhood home so frequently claimed that the original languages were not rendered aright, as to lead people to talk about it, as if no one but a scholar can get at the truth, which is not the case. 2. Of placing an undue importance on the minima of criticism. The hearers of some men come to feel that there is a vast number of unsettled questions in regard to the Bible, as there is, but not important ones. "It is too early to pronounce upon this question," "The present state of biblical science does not warrant a conclusion," are expressions used by certain men so often that they have come to be a by-word. The impression ought always to be left that the great things of the Bible are clear and plain, for this alone accords with the fact. 3. Of irreverent belittling of the Oracles of God. There is a way of commenting on the Bible which assumes not only to interpret God's message, but to sit in judgment upon it. This reminds one of Canon Liddon's distinction between admiration and adoration. "As admirers," he says, "we are taking it for granted that we are so far on a level with the object admired, as to be able to do Him justice. As admirers we pre-suppose and exercise, although favorably, our rights as critics: in adoration we abandon utterly all such pretensions as profane, as grotesque; we have no thought but that of God's solitary and awful greatness, and of our own utter insignificance before Him." Something of this reverence for God we need for the Word of God, which is the transcript of His character. Sometimes irreverence goes so far as to mix up the comment with the text so that a hearer can hardly distinguish between them. An eminent Lutheran clergyman once chanced to pass a Sabbath in Boston, and being a stranger, turned into a hall, where a certain minister was then holding religious services. He was shocked to hear the Scriptures read with human additions interpolated. Thus one verse in the fifteenth psalm appeared as if written, "He that putteth not out his money to usury at two per cent a month," and so on, and on, to the horror of the devout visitor, who afterwards said, "When the man announced as the subject of his sermon—'The Seven Plagues of Boston,' I made up my mind I had found one of them, and got up and left."

IV. *How are the dangers to be avoided?* 1. By cherishing a spiritual aim in this exercise. Not a show of pedantry, not entertainment, not curious information, but spiritual impression,—to do the soul good, should be the main object in view. 2. By keeping in mind the relation of instruction to worship. Worship is the religious life in its primal and most distinctive and fruitful manifestation. And according as the preacher, in discourse or in comments on the Scriptures, is able to hold up God, the object of worship, so that His Authorship clearly appears, will the hearer's worship naturally be intelligent, sincere and earnest, and the service answer its true end.

V. *What preparation is requisite?* Some say the dangers incident to the service are so many, the safest way is invariably to omit all comments, just as some ministers, for the same reason, adopt the rule, "no remarks at funerals," and thus rare providential opportunities for preaching the gospel, perhaps to those who seldom hear it, are suffered to pass unimproved. Is not this, the unworthy plea of laziness, to be met by the apostolic injunction, "Neglect not the gift that is in thee?" Assuredly, if good can be done by briefly expounding

the Scriptures when the occasion demands it in their public reading, one ought to be equal to the requisite preparation. But while a man may sometimes need to prepare for this service with a view to a particular occasion, probably those who excel in this office speak ordinarily from a general preparation, the result of their life work and study. Of helps in this direction the experience of one minister leads him to value the Roman Catholic Quesnel's Notes on the Gospels as adapted to a minister's spiritual needs:—Spurgeon for riches of Christian doctrine and experience, and Matthew Henry for apt and pithy expressions, arresting the attention, and abiding in the memory.

Boston, Mass.

Biblical Notes.

Jesus in the Temple: **Luke 2:46.** Dr. Wace in his "Central Points of our Lord's Ministry" has an illuminating hint founded on the above passage. He asks, Why did Jesus regard it as a matter of course that he was to be found in the Temple? Not surely, not principally for the purpose of worship or personal communion with His Father. It was the opportunity to learn of the "doctors," the learned members of the Sanhedrim, that drew him there. He felt it to be essential that He should acquire the most thorough understanding of the sacred learning of His nation—of the Law and of the Prophets. His Father's business was to be learnt in the Temple; and in the Temple, not simply as a place of worship, but as a place in which all the legal, historical, and prophetic significance of the Scriptures of the Old Testament, of the history of His nation and of its sacred ceremonies, was best understood and taught.

The Miracles and the Teaching of Jesus. In a very striking way he also expounds the teaching of the "Sermon on the Mount," particularly that of the "Beatitudes." He connects it immediately with the scene that preceded it as suggested in Mt. 4:24, 25. By the marvelous manifestations of grace and power in the miracles of healing He had stirred them all into expectation. Then He spoke. "Blessed" was His first word, but in the following words he declares at the same time that the blessings of His Kingdom are only to be obtained through endurance of the very sorrows and sufferings from which the multitudes had good reason to hope, from the preceding miraculous works, that they were to be delivered. Dr. Wace adds that it was the strange paradox of our Lord's teaching which led in great measure to His ultimate rejection. "The mystery of His ministry, and its great stumbling-block, consisted in this combination of unbounded power to relieve the miseries of mankind with the refusal to exercise it as a matter of course, and with the continued requirement that they should endure the circumstances of their lot."

"Zoe" and "Psuche" in the New Testament. An interesting though not particularly decisive discussion is going on in the *Expository Times* in regard to the meaning and use of these words in the New Testament. The general statement having been laid down that "Zoe" means the eternal life while "Psuche" means the present temporal life, objection was strongly taken by Rev. Prin. J. B. McClellan who holds that in neither of the words is the idea of temporal or eternal involved. The difference between the words is this, according to him, that "Psuche" is the organism or substance in which "Zoe" partly resides as a state or activity which may be either temporal or eternal, the context deciding in each case. "Zoe" is undoubtedly used of life temporal in James 4:14; Luke 16:25 etc. In Mt. 16:25; Acts 2:27 to interpret "Psuche" of temporal life would be absurd. Prof. McClellan also protests against the translation of "Psuchēn" (Mt. 16:26) by "life" (R. V.)—"what shall it profit . . . lose his own *life*"—and prefers "soul" (A. V.). The "Psuche" ("soul" not "life") of Christ was not left in Hades (Acts 2:27); this was the ransom of Mt. 20:28. On the other hand, Rev. Professor Davison regards the general distinction first made above as amply instanced by New Testament usage. "Zoe" occurs about 150 times and only in eight or ten of these does it denote the earthly life of the individual, or existence in the present state, and in all the rest it is used in that lofty New Testament sense of "life indeed," the true life. But as this was not its original meaning we have a few cases in which the ordinary meaning is preserved, e. g., those mentioned above, Jas. 4:14; Lk. 16:25; 1 Cor. 15:19—to which must also be added Rom. 8:38, where the meaning is not "that not even in death, not even in the life beyond death, the life eternal, will one be separated from the love of Christ," for the higher spiritual life cannot be conceived of as separating us from Christ. It is the temporal life that is here referred to. As for "Psuche," Prof. Davison maintains that in the New Testament it is used nearly always of the life of man. In Mt. 16:26, he would prefer the R. V. rendering "life," since the saving of "life" not "soul" in verse 25 points only to our present state of existence, the true meaning of which can only be realized, and its true end attained, by our renouncing self and serving Christ. The whole discussion shows us the depth of meaning and the opportunities for further research and careful discrimination that exist in the study of New Testament words.

General Notes and Notices.

The death of the Archbishop of York, Rev. Dr. William Thomson, is announced. He was a fine Biblical scholar. The "Speaker's Commentary" known in this country as the "Bible Commentary," one of the best of recent works of its class, owes its origin and many of its best features to him. He was also a contributor to Smith's Bible Dictionary, the article on "Jesus Christ" there given being by his hand.

The programme of lectures at the College of France for the new session contains some interesting items. M. Albert Réville will continue his course on the historical development of the monotheistic religion amongst the people of Israel, M. Clermont-Ganneau will lecture on the most ancient epigraphical texts of Jewish origin, in particular the Hebraic inscriptions of Jerusalem, and M. Ernest Renan will discuss legends relative to the sojourn of the Jews in Egypt and will explain the Book of Daniel.

A Local Board of the American Institute of Sacred Literature has been organized in Pittsburg, Pa., with Rev. George T. Purves, D. D., as President. The programme of work for the winter has been published. It includes courses in the English Bible, in Hebrew and in New Testament Greek. Fifteen lecture-studies will be given by Prof. D. A. McClenahan of the Allegheny U. P. Theo. Seminary on the History and Prophecy of the Assyrian Period. Prof. M. B. Riddle, D. D., of the Western Theo. Seminary will give fifteen lecture-studies on the Life of Christ. Two Hebrew classes will be formed, one for beginners, one for the study of Deuteronomy. These will be in charge of Prof. R. D. Wilson, Ph. D., of the Western Theo. Seminary. Similar classes in New Testament Greek will be taught by Prof. J. K. McClurkin, D. D., of the Reformed Theo. Seminary, the advanced class studying the Epistle to the Galatians. The opportunities offered to the Bible students of Pittsburgh and Allegheny by these courses of study are believed to be uniquely valuable.

The Chicago branch of the American Institute of Sacred Literature holds a Bible Institute in Farwell Hall, Chicago, from January 30, to February 2. Lectures and addresses will be delivered by President Roberts of Lake Forest University on "The Bible as a Text Book"; by Professor C. A. Briggs of Union Theological Seminary on "Biblical Criticism in general," "The Hebrew Story of the Origin of the Earth and Man," "The Authority of the Scripture," "Works of Imagination in the Old Testament;" by President John A. Broadus, of the Southern Baptist Theological Seminary, on "The Inter-biblical History of the Jews," "Bird's Eye View of the Roman Empire at the Christian Era," "Adaptation of the Bible to Human Nature," "Our Lord's Teaching as to the Old Testament;" by Bishop John H. Vincent, on "Paul's Letters to Timothy as adapted to the Ministry of the Twentieth Century," "How to promote a wider Interest in the Study of the Bible," "The Individual Church as a School of the English Bible;" by Professor Harper, on "Jonah," "Isaiah's Earlier Prophecies," "Joel," "Isaiah's Later Prophecies," "Hosea," "Isaiah's Last Prophecies." The session will be closed by a "Symposium on Inspiration," participated in by Professors Boardman, DeWitt, Terry and Harper.

Synopses of Important Articles.

The Gospel of Paul at Thessalonica.* The "gospel" or "good news" brought to Thessalonica by Paul and his companions may be summed up under five heads: (1) It was founded in the proof of the Messiahship of Jesus. (2) The purpose of Christ's death and its bearing on human salvation were fully explained. While such statements as 1 Thess. 5: 8-10; 1: 9; 4: 5; 2 Thess. 1: 8, imply such teaching, it must be admitted that very little is said on these points in the Epistles. (3) As the church was chiefly of heathen origin, Paul said much of the wickedness and falsity of idolatry. He emphasized the doctrine of God (1 Thess. 1: 9, 10; 3: 11, 13, and throughout the letters), as was necessary for those just emerging from heathenism. (4) The most conspicuous and impressive topic in the Epistles is the coming of the Lord Jesus in His heavenly kingdom. Two conditions belonging to the apostles' early ministry in Europe may have led him to make this prominent. Not only was it regarded by the apostles as an important part of the Gospel, but (a) it was a doctrine adapted to arouse the frivolous Greek mind from its moral indifference, that the Lord was coming in judgment, and (b) Paul's first view of a Roman colony, a provincial capital like Thessalonica, may have aroused in his mind thoughts of the grander glory of the divine kingdom of which he was an ambassador. He may have detected the seeds of decay beneath all the outward brilliance around him. If such thoughts as these colored his mind, in the sermons which he preached, the officials may have found grounds plausible enough for accusing him of treason. (5) The moral issues of the gospel of Paul are touched upon but not developed. Emphasis is laid on charity, brotherly love, diligence (1 Thess. 4: 1-8, 9, 10-12, etc.)

Characterized by a good method rather than by any striking ability in presentation of facts. The suggestions concerning the prominence of the teaching of Christ's second coming are interesting but not convincing.

The Inspiration of the Bible and Modern Criticism.† The Revisers' rendering of 2 Tim. 3: 15-17 has been subjected to sharp criticism, when, in fact, it not only maintains the inspiration of all Scripture, as did the A. V. rendering, but it goes beyond the A. V. in ascribing to every one of these books, which made up the collection known to St. Paul as the Scripture, the inspiration of the whole. The emphasis is laid by St. Paul not on the inspiration, however, but on the use of the Scripture thus inspired. The whole meaning of the Old Testament is thus summed up as "redemption" and "sanctification," hope for the future, teaching for the present. It is from Paul's point of view thus emphasized that inspiration is to be defined. "By inspiration we are to understand that influence of the Spirit of God upon the writers of the Old Testament

* By Professor G. C. Findlay, in *The Expositor*, October, 1890, pp. 256-262.

† By the Very Rev. J. J. S. Perowne, D. D., in *The Expository Times*, Dec., 1890, pp. 54-58.

by which they were empowered to teach such spiritual truths, and in such measure as was necessary for the religious welfare of those whom they addressed." It does not imply that the writers were lifted altogether above the level of their contemporaries in matters of plainly secular import. But Christian writers have forgotten this and have insisted on a certain ideal perfection which the Scriptures do not claim. They are given to us in a form which invites, even compels, criticism. Take the Pentateuchal problem. While one cannot accept the extreme form of its solution, yet the literary analysis does lead us to the conclusion that it consists of different documents, arranged in the present form by an editor. This view is not at variance with the Mosaic authorship. But suppose the extreme form of the analysis be adopted. Is the Old Testament, regarded as an instrument in the Divine education of the world, dependent altogether on the date of the books, or the certain authorship of any of them in its existing form? Suppose, as seems to be the fact, we have two accounts of creation from different documents in Gen. 1 and 2. Do we not gain by the admission? Does not the richness, the beauty, the Divinity of the inspired narrative come out in livelier and more striking colors? Suppose Genesis 1, and science are only in harmony in broad outline. The religious facts of this chapter are such as could have come only by inspiration of God, and are full of sublime truth. Let us not start with theories of what the Bible ought to be, but humbly try to ascertain what the Bible is. For when the facts are not in accord with our theory, we are too often in danger of giving up the Bible altogether. Discard the theory and fall back on the words of Paul, "Every Scripture, as inspired of God, is also profitable for our spiritual edification." Then criticism and faith no longer antagonistic, but in perfect harmony, will make the Bible speak to us with a voice more distinct, more powerful, more helpful than ever before. It will be a new revelation to our age.

A thoroughly optimistic view of the results of the critical investigations, which, as some think, are undermining the Bible, from a man in whom real piety and broad scholarship are vitally one.

Book Notices.

Burning Questions.

Burning Questions of the Life that now is, and of that which is to come.
By Washington Gladden. New York: The Century Co. 1890. Pp. 243.

By "Burning Questions" are meant such as the following: "Has Evolution abolished God?" "Who is Jesus Christ?" "Is death the end?" etc. Eight of these are treated in all. The discussion is evidently intended for popular uses, and although the subjects treated are of the most difficult sort, an admirable simplicity is maintained throughout. At the same time the book is not so elementary as to be uninteresting to one of more advanced scholarship. In a treatment of themes so hard, it would be strange if some deficiencies could not be detected, especially in so brief a work. In the main, however, the argument is as convincing as any argument of things spiritual can be, and will be of great interest and profit to many readers. In the matter of form, it is an unusually attractive volume.

Some Commentaries on Hebrews.

The Pulpit Commentary. Hebrews. Exposition by Rev. J. Barmby, B. D., Homiletics by Rev. C. Jerdan and others. New York: A. D. F. Randolph and Co. Price \$2.00

The Epistles to the Hebrews: with Notes. By C. J. Vaughan, D. D. New York: Macmillan and Co. Price \$2.25.

The Epistle to the Hebrews. The Greek Text with Notes and Essays. By Brooke Foss Westcott, D. D., D. C. L. New York: Macmillan and Co. Price \$4.00.

The Epistle to the Hebrews. [The Expositor's Bible.] By Thomas Charles Edwards, D. D. New York: A. C. Armstrong and Son. Price \$1.50.

These four volumes upon this single Epistle reveal the interest which thoughtful men feel in this portion of the Holy Scriptures. To one who has not reflected upon it, this interest seems strange, if not unaccountable. This Epistle, in a greater degree than most other parts of the New Testament, appears to be far away from us. Its elaborate quotations, so difficult to explain and to justify on scientific principles; its long array of references to Jewish worship which has passed away and left many of these references dark, and some unintelligible; the local and personal character of the argumentation, occasioned, perhaps, by the persons addressed and their peculiar situation—these among other considerations lead the superficial reader to pass lightly over the Epistle to the Hebrews. They have left it too often to the literalist, who has distorted its symbols into realities, or to the apocalyptic, who has run riot amidst its types.

But Canon—now Bishop—Westcott is neither one nor the other of the above classes of students. When he, the devout scientific exegete, declares that "every student of the Epistle to the Hebrews must feel that it deals in a peculiar degree with the thoughts and trials of our own time," he causes the

superficial reader to open his eyes. May those eyes open still wider and interest in this book of the Scripture be further awakened by these other words of Bp. Westcott; "No work in which I have ever been allowed to spend many years of continuous labor has had for me the same intense human interest as the study of the Epistle to the Hebrews."

The words above quoted occur in the learned Bishop's ample and thorough commentary cited at the head of this notice. The book is for one who would make a thorough study of Hebrews. It cannot be taken up at random. The Greek text is printed at the top of the page; a translation by paragraphs is given; voluminous notes upon the basis of the Greek follow; more or less brief dissertations close up the work upon each chapter. The body of the commentary is preceded by eighty-four pages of Introduction and is closed by an elaborate essay of over twenty-five pages "on the use of the Old Testament in the Epistle." Bp. Westcott makes large use of the Fathers in his notes, to which the student at times inclines to object, especially where he prefers the English scholar's modern judgment upon a point to the doubtless devout and acute but often uncritical and remote comment of a mediaeval annotator. Still it is a liberal education in exegesis, theology and literary expression for the student who will devote himself to a thorough and patient study of this, in many respects, the finest of Bishop Westcott's fine commentaries.

The volume of Dean Vaughan is also the achievement of a practised and finished scholar. He has, however, deliberately chosen a special line of work upon this Epistle and has therefore cut himself off from the broader and more popular field of general exegesis. He begins with a brief preface in which he speaks generally of the destination and authorship of the Epistle, and declares his purpose to confine himself to the careful study of words and phrases—to microscopic work, as he remarks, rather than to the consideration of the larger questions and subjects which have claimed the attention of other expositors. This work is done on the basis of the Greek text, largely through an immense accumulation of parallel passages. Thus while it is neither so elaborate nor so comprehensive as Westcott, it has certain peculiar excellencies for the careful student.

The popular commentary of the four is undoubtedly the volume of the Pulpit series. The work is done with no little skill and with a good comprehension of the wants of the general student. The introduction is brief, lacking among other things any account of the literature upon the Epistle. It is a commendable addition to this great but unequal collection of commentaries.

Principal Edwards has succeeded in producing one of the most admirable expositions and most useful hand-books on the Epistle that we possess. For the trained student it offers much acute thought and in its reference to the Greek text at different points satisfies the scholarly sense. But the student less amply furnished finds here a clear and deep exposition which draws out the great teachings of the book in a way that cannot fail to enlighten and instruct the mind and heart. The references to the Greek are relegated to the foot of the page. The emphasis is laid upon the development of the writer's thought and its bearing upon present life. Thus these four volumes represent four phases of one great subject and the student in possession of all would be amply furnished indeed for the investigation of one of the greatest books of the New Testament.

THE AMERICAN INSTITUTE OF SACRED LITERATURE EXAMINATIONS.

The First General Examination under the plan proposed one year ago by the American Institute of Sacred Literature is over. The results as a whole are very encouraging. From all sides come eager inquiries as to the next examinations. Those who succeeded in forming groups send unsought testimony, "It was stimulating," "It has taught us our weakness," "We wish to begin work at once for the examinations of 1891." A real interest in Bible Study has been awakened in all places where the plan has gained a foothold. The Institute will therefore broaden its work in this line in 1891. It will, in future, in addition to the one or two general examinations each year, offer a special examination to any person, or group of persons, upon any Biblical topic and will award certificates for all meritorious work. It will also offer each year special examinations in Hebrew, and in Biblical subjects, to Colleges and Theological Seminaries.*

Two general examinations for 1891 will be offered upon the following subjects:

1. The Gospel of John. As this Gospel will be taught by the Institute in its Bible clubs and correspondence courses throughout the year, and will also be taken up by the International Sunday School lessons in July 1891, such an examination is desirable.

2. The Life of Christ based upon the four Gospels. A course covering this ground will also be taught by the various departments of the Institute and in addition to this, many Sunday Schools throughout the country are adopting the Blakeslee lessons upon this subject. There will therefore doubtless be many applicants for this examination.

The work of preparation for these examinations is designed to be much or little as each candidate may decide for himself. The questions† are therefore offered in four grades. (1) The *Advanced* grade for ministers, theological students, and persons who have done close and critical work; (2) the *Progressive* grade, for the members of adult Bible classes who have done a less amount of work upon the subject; (3) the *Intermediate* grade for Bible classes, the members of which are fifteen to twenty years of age; (4) the *Elementary* grade for those who are ten to fifteen years of age.

The two lower grades will deal with facts and simple teachings. The higher grades in addition to these, touch upon questions which demand more thoughtful answers.

For the work in the Gospel of John, a reasonable knowledge will be required of (1) the teachings of Jesus; (2) the history, manners and customs of His times; (3) the peculiar view of Jesus' life as given by John; (4) the Book of John as a literary production, its purpose, style and peculiarities.

For the second examination, some knowledge will be desirable of (1) the de-

* Full announcement will be made in March STUDENT.

† Send enclosing stamp for specimens of the questions of the Examination in Luke which is just over.

tails of the Life of Jesus ; (2) the history, manners and customs of His time ; (3) the teachings of Jesus and the great purpose of His work ; (4) the practical and doctrinal teachings suggested by His life and work.

Special helps. Careful study of the Sunday School lessons in either of these subjects ought to be a sufficient preparation for the test, but great assistance and the ability to take a higher grade of the work may be gained by organized study in Bible clubs.*

A special examination direction sheet will be supplied to all examiners and their classes. This will contain special suggestions for work and, for each course, valuable outlines of the subject with directions for following them out.

There is also a special series of Inductive lessons upon each of these subjects. These can be procured through the Institute at a nominal price. These lessons take up the work by the Inductive method and give the student the best possible grasp of his subject.

The Time of these examinations will be the same in all parts of the world, viz., about January 15th, 1892.

The Number of Places where these examinations will be held is limited only by the number of ministers and competent persons who are willing to act as Special Examiners. One thousand of these are already enrolled, and it is hoped that this number will reach five thousand during this year. To the unremunerated labor of this great corps of examiners, the success of the last examination is largely due, but for each examiner there remains the reward of increased interest in Bible study among his examinees, and for his people unexplored fields of study.

Individual examinees have thus far been most difficult to adjust, as, many times, the nearest special examiner is unavailable. The Institute will therefore allow an individual candidate to solicit a minister in his own town to act as his examiner and to send the name of this minister to the Institute with his application for the examination.

The certificates awarded for this work will be of three classes, the answers being graded on a basis of ten. All papers having a grade of *seven* will entitle the writer to a certificate. Papers graded from 7 to 8.5 will receive B or second-class certificates; papers from 8.5 to 10, will receive A or first-class certificates.

The Fee for each candidate for one of these examinations will be 50cts. This fee is to be paid to the special examiner, who, at the same time has the privilege of offering the examinations to persons who are not enrolled as examinees. Should such persons, after trying the examination, wish to become candidates for a certificate, the regular fee may be sent with their answers to the Institute.

Let every reader of the STUDENT make it his duty to spread the knowledge of these examinations in his community, to bring them to the notice of ministers and Sunday School superintendents. Let him take a personal interest in advancing a work which has for its chief end the desire to arouse a general interest in Bible study, and to bring to the people the intelligent Scriptural knowledge which has been in the past confined to scholars and theologians.

* For Bible club pamphlet explaining this plan, address William R. Harper, New Haven, Conn.

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61. *Historia sacra antiqui testamenti cum introductione in ejusdem testimenti libros sacros.* By J. Mally, Graz, 1890. 3.20 m.
62. *Les livres de l'ancien et du nouveau testament. Introduction à la lecture de la Bible.* By E. Rapin. Lausanne: F. Payot, 2 fr. 50.
63. *Une page inédite de l'histoire de la Vulgate.* By L. Salembier. Amiens: Vve Rousseau-Leroy.
64. *An Introduction to the Old Testament.* By Rev. C. H. H. Wright, D. D. London: Hodder and Stoughton.
65. *Recherches bibliques.* By J. Halévy. 11 fasc. Versailles: imp. Cerf et fils, 1890.
66. *A handbook of scientific and literary Bible difficulties; or, facts and suggestions helpful towards the solution of perplexing things in Sacred Scripture: being a second series of the "Handbook of Biblical difficulties."* By R. Tuck. London: Stock, 1890. 7s. 6d.
67. *Das 1. Buch der Bibel, nach seiner inneren Einheit u. Echtheit dargestellt.* By O. Neumann. Gütersloh: Bertelsmann. 5m.
68. *Die Quellenberichte in Josua I—XII. Beitrag zur Quellenkritik d. Hexateuchs.* By E. Albers. Bonn: O. Paul. 1891. 3m.
69. *Der Masorahtext d. Koheleth, kritisch untersucht.* By S. Euringer. Leipzig: Hinrichs in Comm. 6m.
70. *Praeparation u. Commentar zum Deutero-Jesaja m. wortgetreuer Uebersetzung.* 1. Hft.: *Jesaja Kap. 40—48.* By J. Bachmann. Berlin: Mayer and Müller, 1890. 1.20.
71. *La. Bible, Traduction nouvelle d'après les textes hébreu et grec par E. Ledrain.* T. 6: *les Prophètes. II: Ezéchiel; les Douze petits Prophètes; Baruch; Daniel; Epître de Jérémie.* Paris: lib. Lemierre, 1890. 7 fr. 50.
72. *Le livre du prophète Daniel traduit d'après le texte hébreu, araméen et grec avec une introduction critique ou défense nouvelle du livre et un commentaire littéral exégétique et apologétique.* By J. Fabre d'Envieu. T. 2: *Traduction and*

commentaire. Partie I. Chapitres I, II., III., IV., V., Vbis, VI. and VII. Paris: E. Thorin, 1890. T. 2. 15 fr.

73. *Freund u. Marx' Präparationen zum Alten Testament.* Zum Gebrauch in die Schule u. den Privatunterricht. 5. Abth. Präparation zu den kleinen Propheten. 1. Hft. Hosea, Joel, Amos, Cap. 1—7. Leipzig: Violet. —. 75pf.
74. *Text-book of the Jewish Religion.* By M. Friedländer, London: Paul, Trench and Co. 1s. 6d.
75. *Gedanken über das Lesen der Bibel.* By H. Petersen. Elberfeld: Könker. —. 50pf.
76. *Skizzen aus der Jüdischen Priesterseeschichte Kritische Bemerkgn zu. bibl. Schriften.* By A. Paetsch. Leipzig: Siegismund and Volkening, 1890. 60 pp.
77. *Judaism and Christianity. A sketch of the Progress of Thought from Old Testament to New Testament.* By Crawford H. Toy. Boston: Little, Brown and Co. \$3.00.

Articles and Reviews.

78. *Beiträge zur Entstehungsgeschichte des Pentateuchs.* By Klostermann, in Neue kirchl. Ztschr. I, 10, 1890.
79. *Modern Criticism of the Pentateuch.* By Prof. Matthew Leitch, in The Treasury, Jan. 1891.
80. *Die Uroffenbarung nach biblischer Lehre u. nach heidnischer Irrlehre. — Gen. VI.—XI.* By O. Naumann, in Der Beweis des Glaubens 1890, Sept.
81. *Moïse hygiéniste.* By A. F. Suchard, in Revue chrétienne 1890, Sept., Oct.
82. *The Genesis of the so-called Septuagint, the first Greek Version of the Pentateuch.* By Dr. H. Graetz, in Jew. Quar. Rev., Oct. 1890.
83. *Richter 9:28.* By E. Kautzsch, in Ztschr. f. d. alttest. Wissensch. X, 2, 1890.
84. *Das Buch Esther bei den LXX.* By B. Jacob, in Ztschr. f. d. alttest. Wissensch. X, 2, 1890.
85. *Chattâth. [Ezech. 43, 18—27 etc.]* By A. Schmoller, in Ztschr. f. d. alttest. Wissensch. X, 2, 1890.
86. *Du rôle social des prophètes en Israël: Amos de Tékoâ.* By X. Koenig, in Revue du christianisme pratique III. 18, août 1890.

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87. *Ueber den jüdischen Hintergrund im Neuen Testamente. Antrittsvorlesung.* By G. Schnedermann. Leipzig: Hinrichs, 1890. — 40 pf.
88. *The evidence of the early versions and patristic quotations on the text of the Books of the New Testament.* By Ll. J. M. Bebb, with Note by W. S. in *Studia biblica et ecclesiastica* II, 1890.
89. *The Life of Christ.* By Louise Seymour Houghton. New York: American Tract Society.
90. *The Life of Jesus the Christ.* By Rev. Henry Ward Beecher. Vol. II. New York: E. B. Treat. \$3.00.
91. *Les généalogies de Jésus-Christ. Thèse.* By A. Vernet. Montauban: impr. Granié, 1890.
92. *L'ebreo nome Gesù.* By P. Cafaro, Napoli: tip. del Monitore degli Annunzi, 1890. L. 4.
93. *Ueber den Sinn u. den Gedankengang in den Reden Jesu, Lucas, Cap. 15 u. 16. Ein Versuch.* By S. Druschky. Leipzig: Deichert Nachf., 1891. 1. 20 m.
94. *La personne du Christ, d'après ses paroles.* By P. Roth. Thèse. Montauban: impr. Granié. 1890.
95. *La place que Jésus revendique dans le royaume des cieux, d'après les synoptiques. Thèse.* By H. Lebel. Montauban: impr. Granié, 1890.
96. *Commentaire sur l'épître aux Romains.* By F. Godet. Tome II. 2 édit. Neuchâtel: Delachaux and Niestlé. 10 fr.
97. *The Pulpit Commentary: Romans.* Exposition by Rev. J. Barmby. London: Paul, Trench and Co. 15s.
98. *Das Neue Testament, forsch Bibellesern durch Umschreibg. u. Erläuterung erklärt. 8 Ed.; Die Briefe Pauli an die Thessalonicher an den Timotheus, Titus u. Philemon.* By H. Couard. Potsdam: Stein. 2. 10 m.
99. *Hand-Commentar zum Neuen Testamente.* Bearb. v. H. J. Holtzmann, R. A. Lipsius. P. W. Schmiedel. H. v. Soden. 2 Bd. 1. Abth. 1. 24, *Thessalonicherbrief.* 1. 2. *Korintherbrief.* Bearb. v. Schmiedel. Freiburg i. Br.: J. C. B. Mohr. 1.80m.
100. *The Epistles of St. Paul to Titus, Philemon and the Hebrews, with notes,*

critical and practical. By M. F. Sadler, London: Bell. 6s.

101. *Der Paulinismus. Ein Beitrag zur Geschichte der urchristliche Theologie.* By O. Pfleiderer. 2 Aufl. Leipzig: Reisland. 10 m.
102. *Paulus. I. Dehandelingen der apostelen.* By W. C. Van Manen. Leiden: E. J. Brill. f. 2. 25.
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THE lofty moral and spiritual teachings of the Old Testament prophets are cordially recognized by biblical scholars of all shades of orthodoxy. The most advanced of "critics" emphasize in the strongest way the purity and the spirituality of their doctrines. Their high ideals, their incorruptible sense of righteousness, their insight into the facts and forces of their own times, and their extraordinary perception of things to come, have excited the admiration and the wonder of all who have applied themselves to the study of these writings. But it has been keenly urged that the "destructive critics," who hold these views concerning the prophets, along with the denial of any supernatural elements in their work and writings, are in reality maintaining an impossible position. How can one extol the noble sentiments of these prophets and their clear grasp of social problems and yet, at the same time, deny them all trustworthiness when they assert that they are under the immediate direction of Jehovah? Were these keen-eyed statesmen and self-sacrificing reformers whose conceptions of truth were so strangely in advance of their own age, totally deceived as to the deliverances of their own consciousness when they ascribed their powers to a Divine source? Did their superior insight, manifested in all these other lines fail them in relation to the Source of it all? These two positions are inconsistent. The argument against the supernatural, when urged by those who exalt the prophetic insight and ideal, is self-refuting.

SOME remarks were offered recently in the STUDENT in regard to the historical study of the Scripture. The question

asked was this:—If historical study is fundamental in the whole matter of studying the Bible, what is the plain man to do, who is unequal to the task of the historical and critical investigation required? Has he any Bible left, in which he may have confidence? How is he to know whether he is right in his conclusions from Scripture truth on points which are vital to his religious life? These questions are exceedingly important. They are likewise exceedingly pertinent. Some suggestions concerning the subject may serve to enlighten and help any who may be in uncertainty as to the way out of the difficulty.

The distinction between a fact and the inferences, favorable or unfavorable, which may be drawn from it, is world-wide. The fact must be accepted. The inferences may be denied. Now the chief question in the present issue relates to what either is or is not a fact. “The Bible must *first* be interpreted from the historical point of view,”—is this the statement of what is or is not a fact? Are we fully persuaded that it is a demonstrable certainty? For the purposes of this discussion, let it be regarded as self-evident that any Scripture was intended first of all for the particular time and occasion when it was first put forth by word of mouth or in written form; that the interpreter’s first duty must be to find out the meaning and purpose of the message at that particular time and occasion; and that only when this fundamental task has been accomplished is it safe to employ that Scripture for devotional, hortatory or doctrinal purposes. Let this be taken for granted—though, of course, it would not be so taken by all—and what follows? No matter what follows. If it is the truth, if it is a fact, the inferences and conclusions will take care of themselves. Indeed it will be found that the fears expressed above are largely unfounded. Reflection upon the position thus honestly accepted will disclose much that is helpful, much that is inspiring in the new outlook.

FIRST, it is clear that there is much of the Bible which will not be affected unfavorably in the least by the methods of historical study. The ultimate teachings of Scripture remain

the same. The supreme facts of Revealed Religion are as truly brought out in an historical interpretation as in any other method. God, Christ, Sin, Eternal life, retribution,—these are just as real and just as full of meaning to the one who looks at the Old and New Testaments from the historical point of view as to another who studies the Bible as though it were all given at one time and to the present age. The same is true of the moral and spiritual principles which in many of the books of the Bible stand out clear and prominent. They are largely free from the time element. They are true for any age and any experience. The ethical teachings of the prophets, their denunciations of sin, their emphasis upon righteousness, cannot vanish before the criticism which may ask what "sin" and "righteousness" meant to Isaiah or Malachi. The plain man, who is not an historical critic, has all these left in his Bible and on them he may rely with absolute certainty. The historical method will not cast a doubt upon them. Perhaps, it will cause them to shine with a clearer brightness and to speak with more emphatic positiveness.

AGAIN, there is much in the Bible which must be first interpreted historically before what may be regarded by some as a higher and a truer meaning can be drawn from it. The historical portions of the Old Testament, the narratives of the books of Genesis, Samuel, Kings and Chronicles, for example, what is one to do with them unless he looks at them historically? The events of the Gospel History, the miracles, for example, must have occurred, at least, at the time, and with the details, given in Scripture. Whoever would draw a devotional or doctrinal meaning out of them must first look upon them as historical occurrences. In other words, he occupies, so far, the historical point of view. So much of the Bible being material of this character, and in such material the historical method being so easy of application, the plain man would seem to have no difficulty here. How great interest and inspiration such a system of interpretation applied in its simplicity and confined rigidly within its own limits lends to the study of the Gospel narratives, may be seen in

that admirable volume of sermons by Dr. Wace, recently issued on "Central Points of our Lord's Ministry," in which careful, minute, study is made of certain historical situations in the earthly life of Jesus Christ and they are left to teach the simple, primary lessons of their first historical import.

THERE is, however, another branch of the Scripture material which in a peculiar way, must yield its real fruit to historical study and, in the fundamental sense, to that alone. It may be considered under three heads: (1) Material which is found in different books or chapters of the Bible in what appear to be contradictory forms. Such passages cannot be satisfactorily interpreted except in the light of the circumstances in which the events or teachings first came to pass. "He that is not with me is against me" and "He that is not against us is for us" are two remarks of Jesus occurring in the same Gospel. The only possible solution of such contradictions lies in the study of each situation and of each statement in the light thus obtained. The so-called opposition between Paul and James on the subject of "faith" and "works" is resolved in very simple fashion when historical criticism shows (a) that James wrote his epistle ten years before Paul put forth his doctrine of "justification by faith," and (b) that "faith" with James means a very much poorer and less worthy spiritual exercise than was signified by that royal word of Paul. (2) There is Scripture material which, while not contradictory to, is complementary of other material. Here would belong everything which comes under the law of "progress in revelation." Such a law has no meaning except from the historical point of view. Just what that progress is from age to age, if there be any progress at all, must be discovered by the historical student of the Bible. (3) In yet another direction is the work of historical investigation fundamental in right knowledge of the Bible. There are many biblical statements and teachings which have received their form and coloring from the times in which they were written. Emphasis was laid upon certain aspects of truth, over-emphasis, perhaps, by reason of the peculiar con-

dition of the persons first addressed. Here to historical interpretation and to that alone must be assigned the difficult and delicate task of separating the substance from the form, of rescuing the kernel from the husk. It is in this sphere that the greatest successes of historical criticism have been gained. It has rescued many a dark passage from its obscurity and saved many another from misinterpretation. It has made mistakes in this endeavor, minimizing the significance of many teachings and losing sight of the ideal element in the Bible which lifts the speaker and writer out of the relations of time and space and clothes his message with meaning for ages yet unborn. But, for all that, its task in piercing through the ancient and the oriental, the local and temporary wrappings of the prophetic words or the apostolic doctrine is a fundamentally necessary one and, on the whole, has been performed with wisdom and the promise of larger helpfulness.

To WHAT practical issue have these thoughts reached? They have left to the plain man the great ultimate truths, as well as many particular moral and spiritual teachings of the Bible, even on the basis of the historical method. They have shown that even the plain man must use that method, however crudely, in his study of the historical elements of Scripture. They have noted also that such a method is fundamental in solving contradictions, discovering complementary truths and revealing the substance of much biblical teaching before concealed in its temporal forms. But these considerations suggest several important conclusions. (1) The Bible is not so simple a book to understand and interpret, as many think. It is an excellent thing to give the Bible to the people, to put it into the hands of everyone. But this is no assurance that everyone will be able to comprehend and teach it. We wish that the words of Professor W. A. Stevens, in an article contributed to this Journal, might have careful attention: "It is a mistake fraught with serious intellectual and spiritual consequences to imagine the Bible, or indeed any single book of it, easy of comprehension. It is a book written by men of a different race from ourselves, in a for-

eign language, and in a distant age; a book which expounds on broad lines the historic process of redemption, which came slowly to completion through a period of sixteen centuries, which enshrines the profoundest experiences and the loftiest conceptions known to the soul of man." Accordingly when the objection is made that by the historical method of interpretation you are taking away the Bible from the plain man and making it a book for scholars, the reply is that, while much in the Bible is unaffected by the historical or by any method of interpretation, still, much more is beyond the range of the plain man and must be beyond him. From the student, the scholar and preëminently the historical scholar, alone, can the safe and assured results of a right interpretation be obtained. (2) The plain man himself acknowledges this by his actions if not by his words. Is he independent in Bible-study? Does he not fall back upon some one whose opinion he respects? Is not the mass of his views on the Bible derived from his minister, his favorite Commentary or his Bible-class teacher? It is merely a question, in the majority of cases, of who shall impress the plain man with views of truth—whose views they shall be and by what method obtained. The only safe course for such a man is either (a) a dependence upon the scholar whose method is fundamentally the historical, or (b) a resolute endeavor after independent historical study of the Scriptures. (3) By all means let him pursue the latter course. Books written from the historical point of view are abundant. The plain man can use the time he now spends in listening to the hearsays of traditional interpretation, in a real endeavor to enter into the life and spirit of Bible times and to see for himself and to hear for himself, along with those who first saw and heard, the truth. Would that we might see more such students in our churches. The blessings of such reasonable study, along the lines of historical interpretation, can hardly be described. They are enlightening, liberalizing, formative and inspiring. The plain man would not lose; he would gain a new Bible, one that would be full of light and life for his mind and heart.

THE STUDY OF NEW TESTAMENT WORDS.

By Professor ERNEST D. BURTON,

Newton Theological Institution, Newton Centre, Mass.

The study of words is by no means the whole of interpretation. No language, unless it be that of a mathematical formula or a logical definition, conveys in the words expressed all the thought which it represents in the mind of the speaker or even all that it is intended to create and actually does create in the mind of the intelligent hearer. The interpreter who confines himself to mere word-study must often miss the richest and best of his author's thought. The study of words is only the beginning of interpretation. It is to the interpreter what the study of materials is to the architect, only with this difference that the architect studies materials with reference to a building that is yet unbuilt, while the interpreter studies words in a structure already completed. But just because the study of words is elementary it is important. To neglect it is either to lose oneself amid the possible paths of thought, or to surrender oneself to the uncertain leading of the exegetical imagination, a servant as indispensable to the interpreter as the scout to the general, but when unguided by careful study of words, as unsafe to follow as a scout making his first reconnaissance in an unmapped country.

The scope of this paper is narrow. It is intended not for the morphologist but for the interpreter. It concerns itself not with the form and sound of words but with their meanings. It limits itself moreover to one of the two questions which in his study of a word the interpreter must always distinguish in thought and often separate in process. These two questions are: 1. What are the possible meanings of this word, what are the various ideas which in the writers of this time it was used to express? and 2. What is its actual meaning in the passage in hand? This paper is to treat only of the methods of answering the former of these questions. Again, it addresses itself not to the experienced interpreter

but to the beginner in the art of interpretation. It may indeed be thought that for the beginner the whole discussion is superfluous. In view of the great progress that has already been made in New Testament lexicography, the results of which are made available in the admirable lexicons of Thayer and Cremer, not to mention the Biblical Encyclopedias, in their sphere scarcely less valuable, it may well seem that for all except perhaps a few specialists the study of New Testament words reduces itself to a diligent use of the lexicons. Certainly the student who should ignore the results already accomplished and endeavor to proceed in entire independence of them would make a serious mistake. But on the other hand it would be a hardly less serious mistake to suppose that even for the beginner in New Testament interpretation independent investigation has been or can be rendered entirely needless. In the first place, no earnest student can consent always and on all points to accept on authority even of the ablest lexicographers the opinions which he is to hold on matters as vital as those with which New Testament lexicography has to deal. Again, even where he has no reason to doubt the correctness of the opinions presented in the lexicon, he will crave that clearness of view that is scarcely obtainable except by personal and independent investigation. And still again, some experience in that kind of investigation by which the lexicographer obtains his results is a valuable aid to the student in enabling him both to appreciate and to understand those results as set forth in the lexicon. To have investigated even one word thoroughly gives new significance to every article in the lexicon.

Granting then the importance of this part of the exegetical process, we have to point out the principles according to which the work must proceed.

1. *The meaning of words must be ascertained inductively.*—The problem before us in any given case is to determine in what sense or senses it was possible for an author of a certain period and country to use a certain word. This is not a problem of mathematics to be solved by appeal to axiomatic principles, but a question of history to be answered, like any other such question, by testimony. But neither is that which

we seek a single isolated fact to be determined by a single decisive testimony; nor a matter of caprice incapable of any exact and certain determination. It belongs to that great class of general historical facts to be established by a concurrence of probable testimonies. Usage is the law of language and to the facts of usage is our only appeal. A dictionary may make its categorical assertion, but this is either the result of an induction based on the facts of usage or it is worthless.

Obvious as is the principle that the meaning of words must be determined inductively, there is an equally obvious difficulty in the way of its perfect application. The interpreter seeks to know the possible meanings of a word that he may determine the meaning in a particular passage. But if the meaning is unknown in the passage which he seeks to interpret, it is as likely to be unknown in all the passages which form the basis of the induction; and from uncertainties only uncertainty can issue. The difficulty is a real one, but it is less in practice than in theory. We examine each of the passages employed in the induction and availing ourselves of any suggestion offered by the derivation of the word, from the study of the context determine provisionally the meaning of the word. The result in each case is not a final conclusion but a more or less probable inference. To determine at once and finally the meaning of a word from the context of a single passage is an obvious though a common error. But to deduce from the context a probability respecting the meaning of a word and on a multitude of such probabilities to base a conclusion is the only method by which correct and assured results can be reached. From each passage we may gain some light upon the meaning, either some element of its meaning or some probability respecting its full meaning, and so from all the available passages obtain a full and definite conception of that for which the word stood. This process is of course substantially the same as that by which conclusions are reached in any department of historical or scientific investigation. It is indeed the same process by which from childhood up we have learned the meaning of by far the larger part of the words that we now know. The child hears

a word once. The connection in which it is used or some other circumstance associated with its use suggests in part its meaning. Another and another instance of its use follows, each new occurrence confirming the old impression, or tending to its completion, until one day the parent discovers that the child is able to use the word with a degree of accuracy and appropriateness which no amount of formal instruction about the meaning of the word could have made possible. This method, therefore, is at the same time the natural and the scientific method.

2. *The field of induction may properly include not only the writings of the single author whom we are studying but those of his contemporaries.*—No author can be wholly independent of contemporary usage. He must perforce conform to that usage or fail to be understood. And since every writer is subject to the same necessity, the common usage of any period is reflected in the literature of that period, and the usage of each author is fixed in general by that common usage. On the one hand any author may make use of a word in any sense justified by common usage, and hence we must reckon every such sense among his possible meanings of the word in question; and on the other hand while each author may have his own peculiarities of diction, which the interpreter must observe and recognize, these peculiarities must take their start from common usage and the author must in some way make it clear in just what respect he intends to create a new usage.

3. *All broad and thorough study of words must be historical as well as inductive.*—In other words it must include not only an induction based on contemporary literature, but a study of the word under investigation in the earlier literature in which it occurs. This is especially true of words belonging to a time remote from that of the investigator or to a literature in any sense foreign to him. To ascertain the meaning of the words occurring in the novel published yesterday in Boston or New York it may be sufficient to base an induction upon the novels of the present decade; indeed it is quite possible that a familiarity with the ordinary colloquial English of the day, such as is obtained without any distinct

effort, will be quite sufficient for the task supposed. But it is manifest that a very different problem is before us when we desire to know the meanings of words in the orations of Cicero or the dramas of Æschylus, or the letters of the Apostle Paul. But even when we recognize this difference it is perhaps not at once obvious why it is desirable to make our study of words historical as well as inductive. Consider then one or two reasons for this course.

In the first place, it broadens the field of induction. It is true that evidence derived from other than contemporary literature has only an indirect value, since meanings possible in one period may be impossible in another. Yet despite this disadvantage a broadening of the field of induction is in many cases greatly to be desired. Indirect evidence is better than none. In the case of some New Testament words, for example, the instances of their occurrence in contemporary literature are all too few to permit an induction worthy of the name. In such cases an extension of the field of the induction is imperatively required, if we would do more than to guess at the meaning of our word. How often has the student occasion to be grateful for the preservation of the Greek version of the Old Testament with its wealth of material for the study of New Testament words, and how often is he compelled devoutly to wish that Providence had left him a few more instances of a rare word or phrase.

But a second and more important reason is that it gives to the investigation what, for lack of a better word, we may call perspective. Words are much like men: fully to understand them we must know their ancestors as well as themselves; and this is even more true of words than it is of men. Facts which when viewed as isolated facts seem to yield little valuable result, become luminous with information, when looked at in line with certain other related facts. An impression that a word had at least sometimes a certain meaning—this impression based upon the examination of contemporay literature may become a conviction when viewed in the light of the earlier history of the word. Even when the meaning has evidently not remained the same throughout the history of the word, this very change of meaning serves to bring into

clearer relief the meaning in the period under consideration.

As compared with the study of the history of a word down to the period to which the literature under examination belongs, its subsequent history must be regarded of secondary value. Evidence derived from this source will be chiefly confirmatory. Yet when contemporary evidence is scanty, valuable assistance may be gained from the later history of the word. There are words the only known instances of which outside the New Testament are found in writings of a later date than those of the New Testament, and many of these words occur but once or twice in the New Testament. One who has a curiosity to see the list of such words may consult the first list in the Appendix to Thayer's Lexicon, noting the words marked with an asterisk. Closely allied to evidence of this sort is that which is derived from translations of the book which it is sought to interpret. That these should have any special value they must come from an age when the language which we are studying was still a living language. Modern versions have of course somewhat the same value as modern dictionaries. They are not properly evidence. In the study of Old Testament words the evidence derived from ancient versions is, because of the smaller volume of other evidence, relatively of much more value than in the study of the Greek of the New Testament. In the latter case we are fortunate in possessing so large a body of direct evidence that the indirect evidence of the versions is of distinctively subordinate value. The thorough student cannot however afford altogether to neglect it.

4. *The field of induction is not necessarily confined to the instances of the word itself, but may properly include other words of the same root.*—That which justifies this enlargement of the field is the observed fact that words of the same root tend to develop corresponding meanings. Yet the value of this evidence will vary greatly in different cases. Two words springing from the same root may diverge until they bear widely different, even almost opposite meanings.* On

* Compare for example the Greek word *stasimos*, *steady*, and *stasis*, *sedition*, *discord*; *nomos*, *law*, and *nomos*, *different* only in accent, *pasturage*; *anathēma* and *anathēma*, both of which meant properly a *thing set up*, then a *votive offering*, but which so diverged in usage that while in Euripides and

the other hand affinity of usage among kindred words may be so close as to make the evidence derived from a cognate word of almost equal value with that derived from the word itself. Cases of this sort are so frequent and familiar that examples are needless.

5. *As far as practicable the study of words should include the differentiation of synonyms.*—For giving sharpness and clearness to our conception of the content of a term there is perhaps no more valuable process than the comparison and differentiation of synonyms. Its value has long been recognized not only as a means of acquiring ability to use words with discrimination, but also as an adjunct of the interpretation of words. Much has already been done in the study of New Testament synonyms, but much remains to be done. Indeed in one sense much will always remain to be done; for here, as in so many other lines of study, he only gains the largest benefit who himself does the work. It need hardly be said that the study of synonyms must be based upon the original text, not upon a translation.

Closely related to the study of synonyms is the study of antithetical and correlative terms. To know what *righteousness* is, is no small help to the understanding of what *sin* is. To understand what the word *servant* signifies throws no little light upon the meaning of the word *lord*. Aid from these sources is not always available, but when it is available it is too valuable to be neglected.

From the principle that the study of words must be historical it follows that the student must have at least a general knowledge of the history of the language whose words he is to study. Consider then briefly how the Greek of the New Testament arose. In one respect and partially the Greek of the New Testament is like the English of to-day. It is, so to speak, of mixed blood. The vocabulary of Modern English is, roughly speaking, a mixture of Anglo-Saxon and Norman-French. The Greek of the New Testament is, as

Plato *anathēma* means an *ornament*, in the Septuagint and New Testament *anathēma* means an *accursed thing*. Such diversity is sometimes found in the various meanings of the same word. For example *stasis* means not only *discord* but *stationariness*.

has so often been said, Hebrew thought in Greek dress. In its words it is almost purely Greek, but in its underlying conceptions, modes of thought, and even in its methods of expression, it is very largely Hebrew. How did this come about? While in Greece poets, philosophers, dramatists, and historians were creating what we now know as the Greek language, a language which by common consent is given almost the highest place among the languages of the world for flexibility and accuracy of expression, in Palestine and Babylonia a long line of Hebrew prophets was bringing into human thought the purest and most elevated religious ideas which so far as records inform us were known to any people of pre-Christian times. In the fourth century B. C. both these processes had reached their climax. At about the time of Alexander's Conquest and partly in consequence of it, the Greek language became much more widely extended than it had previously been, suffering at the same time some modification. It is usual to speak of the Greek of this period, dating from about the time of Aristotle, as the Common Dialect or Hellenic Greek. Alexandria in particular became a new centre of Greek culture. But to Alexandria came also Jews, bringing their religion. Here accordingly the Greek language and the Hebrew religion come into contact. The Old Testament Scriptures are translated into Greek. That the translation is imperfect does not seriously affect the result with which we are now concerned. Into the Greek word is poured the content of the Hebrew word. The Jewish reader to whom both languages are known henceforth reads the Greek word with a coloring derived from the Hebrew word or even imports into the Greek word the idea of the Hebrew word unchanged. Even the reader to whom the Hebrew is unknown perceives from the context and from the whole atmosphere of the book that the Greek word has acquired a somewhat new sense. Thus there arises a new type, almost a new dialect, of Greek, usually known as Hellenistic Greek, of which the Septuagint version of the Old Testament is partly cause and partly product. In this dialect other works are written preserving to us records of the dialect at a little later stage of its development. Such are the Apocryphal

books of the Old Testament, some of which are translations of Hebrew works, others of which are works written originally in Greek. Whatever may be thought of the value of these books for spiritual instruction, they are of almost priceless value to the student of New Testament words. In this Hellenistic dialect or Jewish Greek the New Testament itself was written, only with this very important modification, that the doctrines which Jesus and the Apostles taught introduced an influence tending to the modification of the meaning of words not less important than that which had previously been exerted by the Old Testament.

But while we recognize the large Semitic element which through the Septuagint and otherwise entered into Hellenistic Greek, it must not be forgotten that Hellenic Greek, which existed side by side with it, must continually have exerted its influence also. In particular should it be observed that some of the New Testament writers, especially Luke and Paul, came into frequent contact with people speaking Hellenic Greek, and wrote to be read by those whose Greek was of the Hellenic type. This fact could not fail to affect the language which they used.

It will thus appear that if we will investigate the ancestry of a New Testament word we must in many cases trace out two lines, the Hebrew and the Greek, until we find them meeting in the Hellenistic Greek which arose, probably chiefly at Alexandria, about three centuries before the Christian era; and must then pursue the united stream down to the time of the writing of the New Testament books themselves, not forgetting that the stream of Hellenic Greek flowed on parallel to that of Hellenistic Greek and continually contributed to make the latter what it was. Even literature of a somewhat later period will not be wholly excluded from the investigation, but will acquire primary importance only in cases of paucity of other evidence. The fullness with which any portion of the history requires investigation will depend on the importance of the word and the closeness of the relation between such period and the period to which the usage under investigation belongs.

The sources of evidence from which the meaning of a New

Testament word may be determined may then be tabulated as follows:—

- { a. Etymology of the Greek word, including study of its cognates in other languages.
- b. Usage of the word in classical writers.
- c. Usage in Hellenic writers down to New Testament times.
- d. Etymology of the Hebrew word of which the Greek word in question is the usual translation in the Septuagint.
- e. Usage of this Hebrew word in the Old Testament.
- f. Usage of the Greek word in the Septuagint, canonical books.
- g. Usage in the Old Testament Apocrypha and other Jewish writings down to New Testament times.
- h. Usage in the New Testament.
- i. Usage subsequent to New Testament times, Hellenic (Pagan), Jewish, Christian.
- j. Usage of the words employed to translate it in the ancient versions of the New Testament.
- k. Usage of the cognate words.
- l. Usage of synonymous, correlative, and antithetical terms.

Respecting the relation of the various sources of evidence, notice that a-b-c constitutes one line of development and d-e another parallel line; a stream from a-b-c unites with d-e to form f. Only a portion, however, of the² line represented by c precedes the union with d-e. When therefore we are forming our background of Hellenic usage for the investigation of Septuagint usage, only such Hellenic writers must be used as are early enough to be fairly supposed to indicate what Hellenic usage was when the Septuagint version arose. The latter part of c may be conceived of as uniting with the line f-g to form h. If classical literature be taken to include the writings of Aristotle with all that preceded him, the Hellenic literature which precedes the Septuagint is of small compass. By far the larger part of Hellenic literature is between the Septuagint and the New Testament or subsequent to the New Testament. The expression New Testament times is somewhat indefinite. It seems right, however, in this investigation to extend it so as to take in the contemporaries of the New Testament writers,

even such of them as wrote a little later than most of the New Testament writers. Literature down to about 100 A. D. may properly be used to show what the usage of New Testament times was. Respecting k and l it should be observed that they do not represent a continuation of the line f-g-h-i, but sources of evidence parallel to all the preceding.

The method of studying New Testament words here recommended is then briefly this: The inductive study of the history of the usage both of the Greek word and, when this is available, of its recognized Hebrew equivalent; this investigation to be carried on stage by stage according to what we have reason to believe was the actual development of the New Testament vocabulary; using also whatever aid may be gained from the study of other words related either in origin or meaning. Evidence from any period is to be used to prove what the usage of that period was, and the results of such study of each period to enable us to approach more intelligently the succeeding period, till we reach the New Testament period. Evidence from a period later than this is to be employed to throw light back upon this, for us, chief period. At the completion of each stage of the process the results reached should be carefully stated in writing. This tends to secure clear and definite statement and preserves whatever has been accomplished. At the close of the whole investigation the final result should be summed up in a statement of the New Testament meaning of the word or an analysis of New Testament meanings.

Of course there are many words which from lack of materials it is impossible to investigate as fully as the above outline suggests. Some words, for example, have no classical history; others have no representative in the Hebrew of the Old Testament. Each word must be investigated according to its own history. Nor is a partial investigation altogether to be despised. An examination of the full list of New Testament instances will often prove a valuable addition to the study of the lexicon. But the student who forms the habit of making such an examination will be almost certain to desire to extend it to include one or more of the other steps indicated in the above process.

Respecting the tools necessary for the prosecution of such a study as we have been considering, a few suggestions may be offered to beginners. In the study of Greek Etymology much aid may be gained from Liddell and Scott's Greek Lexicon. In some cases even more valuable help may be got from Thayer's Lexicon of the New Testament or Cremer's Biblico-Theological Lexicon. For fuller information reference may be had to Curtius, *Grundzüge des Griechischen Etymologie*; Fick, *Vergleichendes Wörterbuch der Indo-germanischen Sprachen*; Vanicek, *Griechisch-Lateinisches Etymologisches Wörterbuch*. The work of Curtius is translated into English by Wilkins and England. The statements in the latest edition of Liddell and Scott's Lexicon are based on those of Curtius. The usage of classical and Hellenic writers may also be learned from Liddell and Scott's Lexicon. When fuller information is desired recourse may be had to the larger Lexicon of Stephanus. For still fuller information one may consult the lexicons and concordances of single authors and through them the works of the authors themselves. Among such special lexicons and concordances may be mentioned, Dunbar's Concordance to the *Odyssey* and *Hymns of Homer*; Prendergast's Concordance to the *Iliad of Homer*; Ellendt's *Lexicon Sophocleum*; Dunbar's Concordance to Aristophanes; von Essen's *Lexicon Thucydidium*; Ast's *Lexicon Platonicum*. But these are only samples. A full list of special lexicons, concordances and indexed editions of Greek authors would of itself make a long article if not indeed a small volume. And still one misses from the list some things one would gladly see. How valuable, for example, to the New Testament student would be good concordances of Plutarch, of Philo, and of Josephus. The etymology of Hebrew words must be learned from the Hebrew lexicon. The usage of Hebrew words may be learned from the same source, or the student may reach his own independent conclusions from the passages searched out with the aid of a concordance, Fuerst's or the Englishman's. Young's Analytical Concordance may also be made to answer by the aid of the Index, published separately. For Septuagint usage it will usually be best for the student to appeal directly

to the passages themselves. They may be found by means of the Concordance of Trqmm, or by the Handy Concordance of the Septuagint. It is a matter for congratulation that the Concordance of the Septuagint, the publication of which was delayed by the death of its lamented editor Dr. Edwin Hatch, is soon to appear. For those who can obtain it, it will doubtless supersede everything else. Schleusner's Thesaurus . . . sive Lexicon in LXX . . . may also be consulted but can hardly take the place of a personal examination of the passages. For a complete concordance of the Apocrypha we must wait until the work which Dr. Hatch had planned appears. Meantime more or less full lists of passages may be made up by consulting the full edition of Cruden's Concordance, Tromm, and the Clavis Librorum Veteris Testamenti Apocryphorum of Wahl. For the study of New Testament usage one may use any concordance of the Greek Testament, Bruder's, the Englishman's or Hudson's. Young's and the Index may also be used. In most cases a list may even be made out from the lexicon, either Robinson's or Thayer's. To use the versions to any advantage the student must of course be familiar with the language of the version. In the study of synonyms the work of Trench on that subject may be profitably consulted, as also the briefer discussions of Thayer and Cremer. But the use of these books ought not to induce the student to neglect independent comparison of the words themselves as they occur in the literature accessible to him. Whatever tools are used, nothing can take the place of careful examination of each passage and the formation of independent opinions based directly upon the ultimate evidence.

In a subsequent number of *THE STUDENT* the writer hopes to present the outline of a study to be conducted along the lines laid down in this article.

THE BIBLICAL AND THE PHILOSOPHICAL CONCEPTION OF GOD. III.

By Professor GEORGE T. LADD, D. D.,
Yale University.

Another important characteristic (or, rather, entire group of characteristics) connects the conception of God, figuratively set forth by the biblical writings, with the profoundest conclusions of modern philosophy. And here I must beg leave to employ an uncouth, but very expressive phrase, for the purpose of setting forth my meaning. God in the Bible has a wonderful amount of "concrete manifoldness." The Bible attributes nearly every quality and phase of life with which man is acquainted—with the exception only of those appetites and desires which have the most obvious basis in bodily organs—to the Divine Being. If theology has, as Matthew Arnold claimed, rendered God a "*non-natural man*"; the Scriptures, and especially the Hebrew Scriptures, freely represent Him after the analogies of human nature (the "*natural*" man, excluding fleshly weakness and sinfulness).

This biblical manner of depicting the Divine Nature has been made an occasion of much adverse criticism. The conception of God which it presents has been accused of the grossest "*anthropomorphism*" and "*anthropopathism*." Many readers of the Bible, not only among the common people but also among scholars and theologians, have been greatly frightened by these high-sounding epithets, when hurled at their sacred book. Who, indeed, could endure to tolerate views that merit titles so ponderous and difficult of pronunciation as these?

We have already seen what was the result of such fright in the case of the translators of the Septuagint. The Neoplatonic philosophy, which the learned Jews of Alexandria stood in awe of, and themselves greatly affected, presented a very different conception of the *All-One* from that embodied in the Old Testament figures of speech. But those Jews

would have displayed a far profounder appreciation of the permanent rational considerations, and would, at the same time, have made a more accurate translation, if they had not allowed themselves to be influenced by such base fear.

Well-established historical knowledge seems to relieve, in part, the modern student of the Old Testament from the fear of its so-called anthropomorphic and anthropopathic expressions. He knows that the biblical conception of God—like every other religious conception which the Bible presents—underwent a course of development. The revelation which makes the Divine Being and the divine attributes known, and which has its record in the sacred writings, was an *historical revelation*. No truth, not even (we might say, much less) the central truth of all, is taught with the same clearness, by all writers, or in all times, within the circle of the Scriptures. The well-instructed student knows that the Jehovah of the Old Testament, in one sense of the words, is not the same God as the Father and Redeemer revealed by Jesus Christ. And yet, in another sense of the words, the Lord our God is *one* God,—from Genesis to Revelation, and as set forth in the times of the Judges, as well as in the age of the Apostles.

But if the student of the Bible will interpret it in this broad, historical fashion, he need no longer entertain the craven fears of the Alexandrine Jews or of the post-Reformation Protestant theologians. For the truths, which the Bible presents in those very figures of speech from which some modern theologians so timidly recoil, are among the most profound truths of the philosophy of religion.

Far too many students of the Bible, and also not a few theologians, have held a view of which we may fitly quote the remark of Archdeacon Hare: “In its recoil from the gross *anthropopathy* of the vulgar notions, it falls into the vacuum of absolute apathy.” In their recoil these biblical students and theologians fall back upon the position taken by many thinkers and writers on the philosophy of religion. Such thinkers and writers have so deprived God of all concrete and manifold quality, and especially of all attributes that belong to the self-conscious life of feeling, passion, and emotion, as indeed to reduce him to a “vacuum of absolute

apathy." He is, in their thought, Absolute Reason, perhaps; but "absolute" and "pure" reason, in the sense of being purely this, and absolutely nothing else. But a more profound philosophy warrants, as a rational truth, the conception which underlies the biblical figures of speech, and which attributes the feeling of beauty, the feeling of sympathy in all its forms,—and, indeed, all the feelings of concrete and manifold æsthetical and ethical Life,—to God..

The Bible opens with a picture of *Elohim* engaged in *doing* six days of *work* (I speak reverently, as becomes the contemplation of the sublime religious truth thus naïvely and beautifully presented), and *taking pleasure* in its excellence; after which he *rests* "from all his work," and thus hallows the Sabbath. How inadequate this picture is to teach all the fundamental relations in which God stands to the world, our Lord himself implies in one important particular, at least: "My Father worketh hitherto," he tells us,—thus asserting the truth upon which science and philosophy now insist, and which is (as we have already seen) taught by the Old Testament itself in its doctrine of the immanence of God.

In the next picture we behold Jehovah shaping man "of the dust," planting a pleasant garden for man, sympathizing with man's loneliness and providing a companion for him; and then enjoying himself, with a walk in the garden he has planted, in the cool, breezy evening, after the heat of day is past. Jehovah is next represented as making coats, out of the skins of animals, for Adam and Eve; and then as turning the man and woman out of the garden, in what appears almost as a spirit of jealousy:—"lest he put forth his hand, and take also of the tree of life, and eat, and live for ever."

And, subsequently, throughout the Pentateuch, Jehovah appears as a being of like passions with ourselves, and as taking the most lively interest in human affairs,—on a constant watch, as it were, to see that men are doing as he wishes them to do, and are offering him the right kind and amount of offerings, etc. Sometimes (so the writings seem to teach) he is well pleased and sometimes he is very wroth; he loves the Jews and hates their enemies; he is betimes sad and

grieved because his people have not sacrificed to him, or have broken some of his other ordinances; and then he is very glad that things are going better in his domain. He girds on his armor, like any other valiant warrior, and goes out to battle on the side of the right; he mounts a war-chariot and rides furiously over the prostrate foe. He is more sensitive to everything which happens, among or to his people, than was ever Zeus or Aphrodite regarding the affairs of the Greeks and Trojans.

Now when Mr. Robert Ingersoll, or some other equally sage (?) but unfriendly critic of Scripture, points out this so-called "anthropopathism" of the Old Testament writers, many of the friendly students of Scripture do not know what they ought to reply. The conception of God held by some of these writers is perfectly unmistakeable. They represent him as moved not only by human feelings and passions, as such; but sometimes by feelings and passions which we should, from our advanced Christian point of view, call unworthy of even a truly good and righteous human nature. And here, no doubt, we must remember the progressive and historical character of that revelation which makes known to us the God of the Bible.

Among the prophets the doctrine of Jehovah as a Being of boundless ethical and æsthetical feeling, of intense emotional life, is everywhere to be discerned. The word which the Hebrew seers receive from the Lord is never a cold and passionless expression of pure thought; nor is it simply the declaration of an unchanging and unfeeling purpose. It is a "burden" laid upon the prophet,—so big and heavy is it, regarded not chiefly as embodying vast and profound thoughts but rather as itself loaded with the weight of divine feeling. It carries the divine hatred of all iniquity, the love of all righteousness, sympathy with the oppressed, and pity for the suffering people. It therefore stirs the consciousness of the messenger to its utmost depths. It falls upon him like a strong hand (Ezek. 8:1); it makes him tremble like a frightened shepherd before a roaring lion (Amos 3:8); it burns like a fire in his very bones (Read Isa. 6; Jer. 1; Ezek. 1-3).

In mentally grasping his commission from Jehovah, the Hebrew prophet shares in the divine emotions, no less than in the divine thoughts, which are attached to the prophetic word. He, too, is angry as is Jehovah with the people for their folly and their sin. He feels in his heart the same joy which Jehovah feels in uttering good tidings to the people. The very essential thing which equips him for his office is this,—that his human heart is so perfectly in sympathy with the attitude of the divine heart toward all moral interests and transactions.

Let it not for a moment be supposed that the conception of God set forth in the New Testament is any less marked by this "concrete manifoldness," especially as respects all the varied life of æsthetical and ethical feeling, than is the conception of the Old Testament. The writers of the New Testament never once speak of God as "reason;" that term, however profound and necessary the truth it conveys, is derived from sources in Greek philosophy rather than in Hebrew religious writings. But with the latter God is "Spirit," "Life," is "I-am." When the Apostle would sum up the essence, as it were, of Divine Being in a single word, he, too, does not talk of "Mind," or "Reason;" but he uses terms of the heart, terms of feeling and passion, of the emotional soul. God is Love; He is a consuming Fire.

It is scarcely necessary to call attention to the emphasis which the life and teaching of Jesus, as revealing "the Father," put upon the emotional aspects and attributes of God. Who that understands the real meaning of this central revelation does not see that its significance cannot be restricted to those few features of the divine Life with which current theology is wont to deal? The love of nature, the sympathy with suffering, the joyful triumph over the so-called powers of darkness and of death, the sense of humor, the tender regard for animals, the hot indignation at unrighteousness, the sense of the meanness and ludicrousness of hypocrisy and Phariseeism,—these and many other *divine* features of the character of the Father are revealed in the conduct of the Son. Who can mark Jesus weeping at the tomb of Lazarus, and not believe that the Infinite *feels* our sorrows at the loss

of friends? Who can hear the cry of Jesus over Jerusalem, and not trust the yearning of the boundless divine Pity? Who can see Jesus scourging the defamers of the temple, and not catch a glimpse of the heat and intensity of the wrath of God?

But does modern philosophy find in all this anything which it can rationally approve? Does it not rather reject such considerations from its conception of the Absolute; and, consulting reason and not the heart, demonstrate Divine and Infinite Being—if at all—as “Force,” and “Thought,” as moral “Order” no less unemotional than physical Law? I maintain, decidedly not; unless we are to neglect one half, and that the larger half, of the phenomena; unless we are to make reason no more than a calculating machine, and leave altogether out of our account the life of beauty and aspiration, of hope, love, and longing, which nature, both physical and human, displays.

Until recently it has, indeed, been the fault of psychology too much to neglect the scientific study of the feelings; the instincts, the psychical gropings and strivings, and of all unconscious or half-conscious movements of human and other psychical life. But this fault is now acknowledged; and earnest endeavors are being made to correct it. Our conceptions of the breadth and mystery of those underground roots, as it were, in which originates the self-conscious work of the understanding of the individual, are being greatly changed. The study of biology, as a physical science, is having a similar transforming effect upon our philosophical theory of the nature and connections of all life. The study of plant life, no less than of animal life, is contributing to the same result. Anthropological studies and historical investigations are ever widening our knowledge of Nature. It is here—in the most comprehensive meaning of the term, and as including all we know of man and his artistic, ethical, and religious being and history—that we find the one connected and progressive manifestation open to us, of all the fullness of the Life of God.

Philosophy of religion appeals to these conclusions of the various kinds of science, in order to discover those truths and

facts which it must acknowledge in framing a rational conception of God. Just as, insisting upon the perpetual and comprehensive immanence of God, it teaches in speculative forms the same great verity which biblical religion presents in a pictorial and sensuous way, so also in recognizing the manifoldness of the divine activities and attributes, as underlying the variety of Nature, it accords with the soul of truth of the scriptural authors. Indeed, we cannot maintain both the immanence and the transcendence of God, as a self-conscious Life, and at the same time deny this manifoldness. The evidence to his immanence is also evidence to the manifestation of this varied Life.

When we stand, with thought submerged in the feeling of the beautiful, before a landscape glowing in the setting sun, or watch the fury of the ocean from the rocky cliff or from the steamer's deck, we are experiencing modes and aspects of consciousness which reveal to us the Being of the Infinite One. The heart of the parent at the wail of his first-born, or as he looks on the face of his beloved dead,—dumb before the mystery of the coming and going of human life—proclaims Him, as He is in his inmost Life, who is the Lord of the quick and the dead.

Philosophy is being taught to recognize the profound and unexplored depths of meaning which belong to the fundamental postulate of all religion,—viz., a community of being between the finite and the Infinite, between man and God. But did not the writer of Genesis, centuries ago, represent Elohim as saying: “Let us make man in our image, after our likeness?” And “in the garden,” where was placed this man, made in his image, did not Jehovah himself walk, “in the cool of the day?” The crown of biblical revelation adorns that postulate,—“*in our image, after our likeness?*” And all the resources of philosophy have not yet discovered how far-reaching that postulate must finally be made to appear.

BIBLE STUDY IN THE COLLEGES OF NEW ENGLAND.

By Rev. SILAS P. COOK,

Northfield, Mass.

The aim of this paper is to show, in the present arrangements for Bible Study in New England colleges, the crest of the advancing wave of interest in academic Bible study, which is not confined to New England indeed, but which may here be more easily traced. We are glad, however, to note that Professor Burroughs of Amherst College, as the secretary of the American Institute of Sacred Literature, is preparing a full collection of facts regarding Bible study, Hebrew, Greek and English, in the schools and colleges of the United States and the Canadas, a work requiring considerable time, but which is to be given to the public, it is hoped, as soon as it is completed. We find, in our New England colleges, numerous Bible classes held on Sunday and on week nights, mainly for devotional study, and conducted by members of the faculty. There are also frequent instances of the occasional substitution of the Greek New Testament in the class room, in the place of the usual classic author; and, in the departments of history and ethics, the courses of study find natural points of contact with the Bible; numerous classes also are organized for the study of the Bible, with special reference to Christian work, in the College Young Men's Christian Associations; there are also occasional special lectures upon Bible topics; but our present inquiry is not so much with reference to these, but aims rather to ascertain how far the Bible is coming to be the basis of direct and systematic study with the methods and requirements which belong to other departments of learning.

In this sense, Middlebury and Tufts colleges have no courses of systematic Bible study. Bates College, the University of Vermont, Colby, Boston, Wesleyan, and Brown

Universities, while not as yet offering such courses, have the matter now under advisement, with the hope of introducing it at an early date.

In Boston University recent lectures on the Literary Study of the Bible by Mr. R. G. Moulton, of Cambridge, England, have awakened much interest. In an expression of appreciation voted by the audience it was said, "He has led us as a prophet of the coming time, when the Bible shall be a branch of study in all our colleges, and when all culture, and all literature shall acknowledge the Bible as the world's chief book."

Wesleyan University gives for the Junior class electives in Hebrew, and New Testament Greek, and mentions a demand on the part of the students for an elective in the Bible, which, it is hoped, will soon be met.

Brown University hopes soon to introduce courses of study in Bible Literature similar to those in Amherst College under Professor Burroughs, and in Yale University under Professor Harper.

Professor G. Stanley Hall, of Clark University, Worcester, which is just entering its second year, expresses special present interest in the movement towards Bible study. He reports with regret that, as yet, a place has not been found for it in the courses of higher studies and original investigations, to which the University is especially devoted.

Two Colleges,—Dartmouth, and Trinity, have required courses of Bible study, continuous, and systematic, to which are given the first recitations of Monday mornings throughout the course. In Dartmouth this system of Bible study dates perhaps from the foundation of the college, and probably has not been intermittent. Six years ago it was arranged so as to give for the Freshmen, Historic Origin of the Scriptures; Sophomores, Life of Christ; Juniors, the Development of the Church in connection with the Life of Paul; Seniors, Early History from Genesis to Joshua. The president adds that during ten or twelve years he has not known a young man to graduate an avowed sceptic. He notes that the chief difficulty in the study is to find text books suited for college classes.

Trinity College has just added to a Monday morning reci-

tation, required throughout the course, an enlarged elective in Hebrew for the junior and senior years.

Five colleges have courses of various scope and completeness, which seem especially to illustrate the more recent movement in Bible study.

Bowdoin College gives four hours a week, in the third term of the freshman year, to required recitations in the Gospel of Mark in Greek. There is also a four hours' elective in the second and third terms of the senior year in the Gospels, and the Life of Christ, also in the Epistles of Paul, and, in the Old Testament, the Psalms and selected passages.

Williams College has electives in Biblical Literature, four hours each week, in the second and third terms of the senior year. Hebrew is also given as an elective throughout the year. President Carter adds, "I wish we had a professor who should teach nothing else than the Bible. I would have a two years' course. I hope still to have the money for such a course, when the Church wakes up to the appalling secular tendencies of the age." In Williams College there are also several voluntary classes in Bible study arranged as if to supplement, in a measure, the limited courses which are pursued systematically as a part of college work.

Harvard College does not offer either a prescribed course, or a systematized elective course. But all the studies in the Divinity School are open to undergraduates, and if taken are counted as electives, so that a student can make a large part of his academic studies centre around the Bible. The board of preachers offered the students for the present year their choice of a new elective in Bible study or an evening voluntary class. The students most interested chose the latter, and the lectures are now in progress, attended by large numbers, with marks of decided interest. My correspondent adds, "It is the earnest purpose of those who have this Bible study in hand, to quicken through its instrumentality the Christian spirit of the Colleges." And, "The University, I am sure, will meet any demand which the students may make for Bible study."

Amherst College enjoys what several other colleges desire and hope to attain,—a professorship devoted wholly to the

development of Bible study. Professor Burroughs describes the work of his department as follows: "Biblical Literature is offered as a four hour elective to the two upper classes. About one-fourth of the class elect it; many who are not professing Christians are among this number. The courses are conducted from the points of view of history and literature. The method employed is the inductive. With the Seniors, the so-called 'German Seminary' method is quite strictly followed; and with the Juniors it is approximated to as nearly as possible. The requirements are severe, some students putting twelve to fifteen hours weekly upon the subject. The Juniors study Old Testament prophecy, and the New Testament epistles (selected books); the Seniors spend their time upon the critical study of the Gospels. In supplementary lectures the remainder of the Biblical Books are passed over, the Old Testament Scriptures in the Junior year, and those of the New Testament in the Senior year. It is not unlikely that within a short time the study will be extended to the two lower classes, probably as an elective for the Sophomores, and a required study for the Freshmen. Thus the course will be; Freshmen, Introductory Prolegomena; Answer to the queries, Whence is the Bible? How has it been transmitted to us? Sophomores, Biblical History: Juniors, Biblical Prophecy, and New Testament Epistles: Seniors, Critical Study of the Gospels."

Yale College has this present year moved in the direction which Professor Burroughs indicates. Professor Harper of Yale writes: "The work directly and indirectly relating to the Bible in Yale College is as follows:—firstly, an hour a week of required work with the entire Freshman class, in which there is given an outline of Egyptian History and Egyptology, Assyrian History and Assyriology as they stand related to the History of Israel, and also to classical History. This course consists of twenty-four lectures. With each lecture there is given a printed syllabus outlining the subject, and furnishing references for general reading. The lecture continues forty minutes, and the following week the class passes a twenty-minute written examination on the contents of the lecture. On each examination they are rigidly

marked. This work is done for the first time with the present Freshman class. Secondly, an elective offered to the members of the Senior and Junior classes. This elective is of a general character, and, for the present year, takes up the Early Hebrew History, Institutions, and Legal Literature. This course is given every third year, the others in the series taking up Old Testament Prophetic Literature, and Old Testament Wisdom Literature. Three years ago the class taking this work numbered twenty-three, two years ago thirty-four, last year forty-eight, the present year ninety-nine. Thirdly, a University Lecture is given once a week during fifteen weeks. Three years ago the subject was Old Testament History; two years ago it was a study of the Prophets in chronological order; last year a course was given on the Book of Psalms; the present year it takes up the Early Hebrew Traditions and Institutions. Fourthly, Bible Classes are organized in connection with the department for work on Sunday. Last year a class including two hundred and fifty to three hundred, for Freshmen and Sophomores, met Sunday at twelve o'clock and studied the Books of Samuel. Another class of one hundred to one hundred and fifty Seniors and Juniors met the same hour, with another instructor, in the study of the Life of the Christ. A third class, consisting of twenty-five to fifty graduate students, including law and medical students, met at four o'clock Sunday afternoon, with another instructor, for the study of Old Testament History."

There are in New England three colleges for women only. These are all of recent foundation, and have therefore had opportunity to avail themselves in their first organization of the interest and method of the new movement in Bible study. In these colleges the study is systematic, comprehensive, distributed throughout the course, and mainly required.

Smith College, ever since its foundation, has given to all students a course passing consecutively through the Books of the Bible, in the order of the English Version, so that, in the four years, the whole Bible is studied in each of its several parts. The study is mainly by lectures, one in each week in two out of the three terms of the year. President

Seelye says: "An effort has been made to give the students the results of modern scholarship and investigation, showing them the leading ideas of each book, and, as far as possible, the circumstances in which it was written."

Mt. Holyoke has but recently added a college department, and has extended to it the spirit and form of Bible study which has been heretofore a characteristic feature of the work of the Seminary. One hour a week throughout the course is given to the study of the Books of the Bible. The students are divided into several sections, under different members of the faculty, and the study is pursued by both teachers and pupils with no less zeal than is given to any other branch of learning. Quite frequently the interest is such that students desire to prolong the hour of recitation. Careful attention is given to recent publications in biblical literature, and the library is kept supplied with all new books of special value to Bible students.

Fifteen years ago systematic Bible study was introduced into Wellesley College. For a time a portion of the work was done on Sunday. Several years ago the two best hours in the week were set apart for it, with a marked improvement in both the intellectual and devotional quality of the work. The work has been from the first distributed among the teachers of the several departments of instruction. It was thought that such a division would make the influence of the Christian teachers more pervasive, and would provide also a stronger support for the Bible work, since a large number of teachers would become experimentally acquainted with its value. The Bible teachers are organized in four committees, and the chairmen of these committees constitute a superior committee. Under this committee system the work is laid out, and unified, while in the details each teacher pursues the method which best suits her individuality. While this system, which divides the work among instructors in other studies, instead of giving it to a single department, with a single head, is open to evident objection, in that the teachers cannot give it an undivided attention, and there is necessarily considerable diversity of adaptation and method, yet it has been found to have some special advantages. The teachers

have often chosen a field of Bible work which has some natural affiliation with their special department work, and which was therefore congenial, and tributary in fruitful suggestion to the ordinary secular study. The instructors have felt the stimulus of co-working in the same field, and have been enriched in their personal study and life by a more careful use of the "Bible library of reference," provided by a special fund, and kept up to the times, and by a deeper personal interest in the Bible lectures by specialists, which occupy a large place in the Bible work of each year. The chairman of the committee on Bible work in the College says: "Every teacher ought to have some line of study in which he is interested, aside from his special department work; that this has been Bible study for many of the faculty at Wellesley is a matter of self-congratulation, opening up, as it has, a myriad of fresh avenues of thought." The work, chosen, often according to personal taste and fitness by the most accomplished teachers, and pursued with increasing resources of information and experience, has had growth, variety, and a good degree of unity, while it has offered to the students the resources of a diversity of instructors, with varieties of adaptations among which there is opportunity for useful election. The Freshmen begin with a course in Christian Ethics, followed by Old Testament History from the Exodus to the Monarchy. The Sophomores continue Old Testament History to the Exile, studying each prophetical Book in its historical setting. The Juniors take up the Life of Christ, with an election of methods of study—using either the Greek, Latin, or English Gospels, or a course which lays special emphasis on Messianic Prophecy and its fulfilment. The Seniors study the Apostolic Church, with similar electives in method of treatment. The Junior and Senior electives in Method of Study are offered for the first time the present year. In addition to these prescribed studies, several electives are open to advanced pupils.

It appears that the new interest in Bible study, and the demand for increased academic opportunity to pursue it, is substantially a student movement, and that it has a strong root in college Young Men's Christian Association Bible

classes. It appears also that the desire of the students in this direction is meeting with a very general recognition and cordial response from the governing bodies. Further, it seems evident that this deepening interest and rising standard of college requirements in Bible study suggests and may ultimately require some such preparatory systematic study of Sacred History in the secondary schools as is already given to Greek and Roman History. Wellesley College has already made the attempt to promote such preparatory study by requiring an entrance examination upon Bible History, but found the secondary schools not yet ready for it, and was obliged to suspend the requirement. We know how fruitful in wide and important results the student movements towards Bible study have been in former times. The revivals of academic Bible study in the days of Wicliffe, Erasmus, Luther, Calvin, and the Wesleys have left their light upon the pages of universal history. With these historic illustrations before our eyes we may surely hope for much from the unparalleled student awakening of the present day—shared as it is by thousands of students, swelled from year to year by the evangelistic ardor of College Young Men's Christian Associations, deepened by the careful and systematic studies of the class room, dignified and strengthened by the cordial and comprehensive supervision of college and university corporations, diffused and popularized by home study and correspondence classes provided and cherished by great public educators. It does not require so much an eye of faith, as a mere glance along the lines of a normal historical development, to anticipate a great unfolding of blessing in near generations from the bountiful sowing of God's Word at the present time in the high places of popular influence.

KLOSTERMANN'S "CONTRIBUTIONS TO THE HISTORY OF THE ORIGIN OF THE PENTATEUCH."*

(An Abstract.)

By OWEN H. GATES, Ph. D.,
Berlin, Germany.

"If Wellhausen is right, Old Testament scholars have forfeited respect in holding and teaching doctrines that are now found to be false; if he is wrong, then scholars will not deserve respect until they come boldly forward with convincing proof that he is wrong." This remark is often made, and contains a truth; but the implication contained in it, that the proof of the untenableness of Wellhausen's views will be at the same time proof of the correctness of the traditional position, is not so just. Both may be wrong, because both build upon a wrong basis. The traditional view erred in regarding our Old Testament text as the same now as when it left the author's hand. Astruc erred in the same way, thinking that on the basis of our present text he could separate the documents that Moses used in writing Genesis. Modern criticism is similarly fettered by tradition; present peculiarities of the text are claimed to date from J or E as originally written, when they may very easily date from one of the numerous redactions, early or late, which these sources underwent. The critics make every effort to show that the documents are consistent, and to assign them definite dates, while the Redactor of JE is hunted through the centuries and charged with most startling inconsistencies. This is wrong; he should be first defined as to time, information and ability.

Another error of modern criticism is this:—Astruc, search-

* Two articles in the "Neue Kirchliche Zeitschrift," Sept. and Oct. 1890. The present article is scarcely more than a resumé of Prof. Klostermann's "Beiträge," which are very elaborate and supported by numerous references; the purpose is not chiefly to exhibit the author's views photographically—to learn them one should consult the original articles—but rather to adapt and transmit his valuable suggestions.

ing as he was for pre-Mosaic authorities, very properly began with a point which was fixed (for him), viz., with Moses himself. Wellhausen and the rest search for post-Mosaic documents but begin also, in fact if not in theory, with the analysis of Genesis. Literary analysis should begin with a fixed point and work back toward the problematic. Such a fixed and well-known point is the discovery of the Deuteronomic Book of the Covenant and its incorporation into the historical narrative. The relation of Rd. to the Book of the Covenant and to the historical narrative would furnish an excellent starting point from which to work upward.

Illustrative of the persistency of old views is the slow progress made in ascertaining the age of P. It was at first supposed to be the oldest document, and J supplementary. Then the latter was found to have been independent. But still an element of P was regarded as the primitive document, until Wellhausen at length woke up to the fact that he had been seeing things upside down, and P was the latest element. The most recent view, that J and E are parallel and Q is parallel to JE and uses it, (by the way, why is not Q the much sought for Redactor?) is much the same as I advocated long ago as the probable solution. The various parallel narratives are all from one original; for centuries before and after the fixing of the Canon of the Thorah the traditions and manuscripts were freely handled, in order to preserve the Thorah as a living power among the people; and this free reproduction accounts for the stylistic changes to which the present state of the text testifies. Though theoretically recognizing such redactions, the critics practically deny them in presuming to use our present text as a mirror in which to see perfectly the authors and their surroundings. For example, Delitzsch traces minutely the linguistic characteristics of Ecclesiastes; Bickell even knows the arrangement of the leaves of the author's manuscript! They both ignore utterly as well the redaction of which the Epilogue itself speaks, as the whole development of the consonantal text down to the time of the punctators. The careful Riehm supports the position that Deborah was the author of the hymn attributed to her, by the presence of a verb in the first person singular, when

the verb can just as well be pointed in the second person. He adduces as evidences of the North Palestinian dialect of the hymn, one plural form in *in*, while the regular Hebrew plural in *im* occurs 33 times; a second m in the preposition '*im* before a suffix, when the regular form has daghesh, the sign of the doubling; a verb, which as pointed is to be sure rare, but which the LXX read as one of the commonest of Hebrew verbs. This is all wrong; critical arguments based on the text of to-day, pointed or unpointed, can have only conditional force.

The most recent step in the history of our text was its punctuation; this was effected under the influence of two motives, viz., to fix upon the consonants a meaning intelligible and unobjectionable as well as correct, and at the same time to avoid mutilating or profaning the sacred text. Before the pointing, came the fixing of the consonantal text; for this purpose, tradition says three holy manuscripts were used, two of which always agreed. We are justified in concluding from the tradition at least this much, that but few copies were employed in the redaction. Further, the tradition itself, purporting to prove the fidelity of the work to the text previously extant, is rather an evidence of important changes from the original; for what little is stated about these three manuscripts points to the inference that they were provided with glosses and translations for the assistance of the lector. It is to be regarded as certain that such glosses and notes were added to the copies used in public reading, from the time of Ezra downward. The Septuagint and the Samaritan Pentateuch testify to various changes in the Hebrew text from his time. The existence of these parallel texts justifies us in careful textual criticism, and we find that many linguistic peculiarities must be referred to inexact transmission, which without such apparatus would naturally be referred to differentiation of documents. Rising still higher, what was the character of literary activity before Ezra's time? So far as we can learn, books were written for devotional purposes. Such was the canonical book of the Kings; how does the author handle his authorities? He treated them as a book already in circulation, known to his readers, and esteemed;

but not reverenced so highly that slight changes would be intolerable. He neither retained all, nor needlessly altered what he found. His purpose evidently was to adapt the earlier narratives to the needs of his own generation; to make them correspond to his own times, just as they had to the times when they originated. This involved, to speak of no other changes, alterations in language, for it must not be supposed that all linguistic development was confined to post-exilic times; from Moses onward there was change. Moreover there were literary changes also. For the sake of preservation the tables of stone were put within the Ark; but for use, the ten commandments were developed in the different ways exhibited in the Pentateuch. From the nature of the case, these modifications would be greater, the farther back we go; later the Targum became the variable, and the Sacred Text remained comparatively speaking unaltered. From very early times the Thorah, or parts of it, were read in public; not the legal portions alone, but the narratives also, for they were needed to illustrate and point the laws. With the old sacred times and places there were certainly associated the traditional accounts of their origin. These were rehearsed to the people as they assembled at the various sanctuaries to the various feasts. The centralization of worship occasioned the collection and harmonious combination of these traditions. We thus reach the original of the Pentateuch. This was subject to repeated modifications, and doubtless suffered most of all at the exile. Ezra's history shows that he aimed at exactness, and he was much more likely to furnish his people with laws by making a careful collation of the various (unofficial) documents preserved among them, than by writing them out *de novo*. From that time on, more exact though the reproductions were, the redactions were far from our ideas of exact editions. The Jews never demanded a photolithographic copy until, the Holy Land lost, the Holy Book became the only common bond and treasure in their possession. It is making too extravagant demands of a text so constituted, to require it to reveal to us its authorship and the chronology and history of the people. To illustrate:— The divine name is regarded as an important means of detecting the documents

in the Pentateuch. Look at the Psalter; it has passed through a period in which there was diverse usage in regard to writing the Divine name. 'It is not however thought necessary to assign two parallel Psalms to two different authors because the one has *Jahveh* and the other *Elohim*!' The present state of the book is adequately accounted for by assuming various collections and modifications to suit varying times and circumstances. Now the same thing happened with Genesis. For example, the creation narrative, handed down in several parallel lines, took on as many characters, unhindered by one another. But when two were combined into one narrative, and the entire section came to be read at once, the name with which the account began must be retained throughout, i. e., *Elohim* must be spoken in place of *Jahveh* in the second narrative. The latter however could be retained in the written text. Likewise the flood narrative, a careful mosaic of two differentiated versions of the same account, yielded to the same necessity. By these examples I try to show my reasons for holding that the Pentateuch has passed through a period when a double method of using the divine name was practiced; the documents brought together in our Genesis are not thereby shown to be of different age or by different authors; perhaps they were transmitted by different schools of scribes; or perhaps it was different aims that determined the variations.

As some special causes that worked toward the variation of the latter from the earlier texts, I suggest these:— Probably in the oldest copies the oft recurring divine name was frequently expressed by abbreviations. The failure to recognize these, and the consequent *free* introduction of a name causes variation. In other cases the subject of the sentence was entirely lost, and must be supplied *de novo* according to the habit of the scribe and his own idea of the meaning of the phrase. Again, in the old documents, the subjects were very largely omitted even in the original; and this even in dialogues where to us it would seem to be imperative that they be given; the supplying of them later led to wrong meanings, and also to obliteration of the special characteristics of the earlier manuscript. Sometimes an explanation is introduced

to assist in understanding a passage that had been obscured by changes in spelling or by some similar cause. Moreover glosses and paraphrases have an importance in determining the present state of the text, which is often underestimated. Not simply are many evident insertions due to this cause, but we have no assurance that there are not great numbers of such cases now unnoticeable. Omissions too may sometimes be referred to this cause, for a scribe could easily regard as a gloss, and therefore omit, a passage that belonged to the text. Certain it is that the resulting text cannot properly be made the basis for such minute analysis as criticism nowadays makes.

Kautzsch and Socin* propose to exhibit the true state of Genesis; but they have adopted a method diametrically opposite to the proper one. Instead of using different types to indicate the differences, they should have let the type remain uniform, and have varied their language according to the characteristics on the basis of which the critics have been able to make so minute an analysis. Let vocabulary, grammar, idioms, dialects, vary with the narrator. Instead of this, they write an uniform German and change their type! It may be said that it would be difficult thus to reproduce linguistic features. But German is as rich in means for such an exercise as was Hebrew, and our scholars are as skillful as the ancients. Difficult indeed, and perhaps impossible, but the difficulty is far less than in making the analysis of the Hebrew on the lines mentioned. The book fails to represent the actual state of things also in that it parcels out to the various documents all the peculiarities of our present text, ignoring utterly the fact that necessarily great numbers of these must have arisen from the transmission of the text. The scientific course would be, first to set aside those linguistic phenomena which probably, yes even those that possibly, have arisen from causes known to have been operative, and then on the basis of the remaining ones make the analysis (if possible!) into independent authors. Criticism confuses the present Pentateuch and the history of its text, with the Archetype and the history of its origin,—a fatal mistake.

* "Die Genesis mit äusserer Unterscheidung der Quellenschriften übersetzt." 1888.

Twenty years ago I made a minute analysis of the Pentateuch. Years later, after studying the history of the text, I went over the analysis again, and found my great fund of arguments shrunk away to very meagre dimensions. In my Introduction to Samuel and Kings* I have tried to practice what I now preach, viz., that the discovery by textual criticism, of the original text of the Old Testament historical books must be kept distinct from the discovery of the authors' authorities by means of literary analysis. The latter must rest upon examination of the setting, the design, the general structure of the book concerned, and the relation of these to the content. Textual criticism on the other hand must get its direction from its own nature, not from this or that literary hypothesis.

In conclusion then, the fundamental errors of modern criticism are that it begins with J and E floating in primeval fog rather than starting with the Pentateuch as it left the hand of the final redactor and mounting thence to the source; and that it attempts to reconstruct those sources by means of our present text.

* "Die Bücher Samuelis und der Könige ausgelegt von Dr. August Klostermann." 1887. Pp. 15-40.

THE GOSPEL OF JOHN.

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

BY WILLIAM R. HARPER AND GEORGE S. GOODSPED.

YALE UNIVERSITY.

§ 5. Chapter 3 : 22-30.

REMARK.—The work in the capital has closed for the present. Its results are doubtful. Out in the Judean country the mission is renewed, and then is given a new testimony, a clinching one, from John.

1. The Scripture Material:

- 1) V. 22. Then Jesus and his disciples went to baptizing in the country parts of Judea.
- 2) vs. 23, 24. John, not yet in prison, was at Aenon, baptizing all who came.
- 3) vs. 25, 26. When this had given rise to a discussion between a Jew and a disciple of John, they bring word to John that the one to whom he had borne witness beyond Jordan was now baptizing many.
- 4) vs. 27, 28. John replied, Every worker must have his authority from God; mine is, as I told you, that of one who goes before the Christ.
- 5) vs. 29, 30. Like the joy of the bridegroom's friend when the marriage is over, I rejoice at his success, which is my decline.

2. The Final Testimony of John: At a later period, Jesus and his disciples baptize in Judea near where John is still baptizing. This occasions a dispute between a Jew and one of John's disciples as to the relative value of these baptisms for purification, and they come to him with the news that Jesus, whom he had honored with his testimony beyond Jordan, is baptizing great numbers of people. John replies, "A man can receive only what God appoints as his work. Let me remind you that I said, 'I am simply the Christ's herald.' He is the one to whom the nation is to be given as a bride to the bridegroom, and I, like the bridegroom's friend, find my chief satisfaction in beholding his joy. His work must continue to grow, but mine is almost over."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *They came* (v. 23), (a) lit. "they were coming," (b) i. e. people kept coming to John for baptism.
- 2) *questioning* (v. 25), i. e. "discussion."
- 3) *purifying* (v. 25), i. e. the meaning and value of such ritual observances, cf. 2 : 6.

2. Connections of Thought:

- 1) *There arose therefore* (v. 25), it was the fact of Jesus and John baptizing at the same time that gave rise to this discussion; it was not an abstract investigation into the matter, but a sharp comparison between John's baptism and that of Jesus as to their relative value and efficacy in securing purification.
- 2) *John answered*, etc. (v. 27), i. e. their implied complaint against Jesus for trespassing on John's field and using his methods.
- 3) *this my joy therefore*, etc. (v. 29), i. e. (a) the success of Jesus' work shows that he is fulfilling the work to which he is appointed, (b) I came to help him toward this success, (c) it follows *therefore* that I am thoroughly satisfied.

3. Historical Points:

- 1) *John was not yet*, etc. (v. 24), (a) this Gospel does not relate the imprisonment and death of John, (b) it takes these things for granted as well known.
- 2) notice the work of Jesus in Judea—the Judean ministry, (a) the work in Jerusalem, (b) its purpose as shown in 2 : 23, (c) its result as shown in 2 : 24, and in the case of Nicodemus—a comparative failure? (d) the work outside Jerusalem, (e) its character as shown in the "baptizing," (f) its length from the passover of 2 : 13 to the time of 4 : 35, (g) the results, cf. 3 : 26, etc.

4. Geographical Points:

- 1) *Land of Judea* (v. 22), was he not there already?
- 2) *Aenon* (v. 23), probable site?
- 3) *beyond Jordan* (v. 26), (a) throws light on the scene of John's early ministry, (b) John has now taken up work in a new place nearer the city.

5. Manners and Customs:

Observe the figure of the marriage used by John, especially the *friend of the bridegroom* (v. 29), and note the custom, which is not alluded to in connection with 2 : 1-11.

6. Review:

The study of these points has prepared the student to estimate more carefully the material of 1 and 2. Let this be worked through again in the light of these points.

4. Religious Teaching: *How may we do our life work without friction against others and jealousy of their success? By learning the secret of John's noble reply. He measured success, not by outward popularity or any worldly standard, but by the commission entrusted to him and to his fellow worker from the hand of God. A man really succeeds only so far as he fulfills what God has given him to do. Are you doing what He has assigned to you? Then you need not be troubled about your success or worried by the success of another.*

§ 6. Chapter 3 : 31-36.

REMARK.—To John's noble witness and self-abnegation, the writer adds the deeper reason for all this,—why Jesus must be superior to all other revealers of God, and should receive universal acceptance.

1. The Scripture Material:

- 1) V. 31. The one who is from heaven is above every one that is of the earth.
- 2) v. 32. He testifies from personal knowledge, and yet no one believes it.
- 3) v. 33. They who do believe him are witnesses that God is true.

- 4) vs. 34, 35. For God's messenger speaks His very words, is fully supplied with His spirit, yea, His loved son is given everything.
- 5) v. 36. As you believe the son or obey him not, you receive eternal life or the abiding wrath of God.

2. The Writer's Comment: [And the writer continues], It must be that the one from heaven is superior to the one of earth. His testimony is that of an eye witness. Though it is not received, he is the envoy of God, speaks His words, and is given the Spirit in fullness. Yea, everything is put into his hands as God's loved son. They who accept his message are thereby bearing solemn record to the truthfulness of God Himself; they receive eternal life for their faith, but the disobedient incur the abiding wrath of God.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Of the earth he speaketh* (v. 31), i. e. from the earthly standpoint, and with the earthly limitations of vision and utterance.
- 2) *giveth . . . the Spirit*, etc. (v. 34), either (a) God giveth to Jesus, etc., or (b) Jesus giveth to believers, etc., or (c) the Spirit giveth to Jesus.
- 3) *not . . . by measure*, i. e. "fully," "completely," of whom could this be said?

2. Connections of Thought :

- 1) *And no man receiveth* (v. 32), i. e. *and yet no man*, etc.
- 2) *for he whom God*, etc. (v. 34), the reason for v. 33, i. e. God's envoy speaks His very words, and therefore they who accept these words as true do thus solemnly take God at His word and declare Him true.
- 3) *for he giveth*, etc., i. e. either (a) the envoy speaks God's very words *because* he has God's spirit in fullness, or (b) the envoy speaks God's very words and his deeds prove it, *for he gives the spirit in fullness to believers*.

3. Manners and Customs :

Hath set his seal (v. 33), i. e. (a) has guaranteed the soundness or trustworthiness of any thing or any one, by attaching or impressing his seal—here, (b) has ratified the statement or guaranteed the fact, viz. that *God is true*, (c) note the custom of affixing seals for this purpose.

4. Literary Data :

- 1) Note marks of the writer's style, e. g. (a) "repetition," v. 31, etc., (b) favorite words and phrases, v. 32, etc.
- 2) Is this section a continuation of John's words or the writer's comment upon John's words? consider (a) the style (as indicated above), (b) the ideas and phraseology in vs. 35, 36, considered as John's, (c) the historical situation indicated in vs. 32, 33.

5. Review :

The student may review and criticise the statements of 1 and 2 as previously directed.

4. Religious Teaching : *Jesus Christ is one who, by position and character, is not to be criticised or rejected, but received and obeyed. At least four reasons are given in these verses for this statement. What are they, and what are they to mean to you?*

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

Part I. The Introduction.

DIVISION I. 1: 1-13. The "Word" and the World.

DIVISION II. 1: 14-18. The "Word" is Jesus the Christ.

Part II. The Early Manifestation of Jesus and the Belief on Him.

DIVISION I. The Testimonies of John.

§ 1. 1: 19-28. John's Testimony to the Officials.

§ 2. 1: 29-36. John's Further Testimony.

DIVISION II. The Belief of the First Disciples.

§ 1. 1: 37-42. Andrew and Peter.

§ 2. 1: 43-51. Philip and Nathaniel.

DIVISION III. 2: 1-12. The First Sign in Galilee.

DIVISION IV. The Manifestation in Judea.

§ 1. 2: 13-22. The Cleansing of the Temple.

§ 2. 2: 23-25. Among the People in Jerusalem.

§ 3. 3: 1-15. Jesus and Nicodemus.

§ 4. 3: 16-21. [The Writer's Comment.]

§ 5. 3: 22-30. The Final Testimony of John.

§ 6. 3: 31-36. [The Writer's Comment.]

The Contents: We are persuaded that Jesus is the Christ, the Son of God, who manifests God to men. This manifestation began when John, having testified that the Christ was present, though unknown, saw and hailed Jesus as the Christ, God's lamb, and pointed his own disciples to him. Jesus draws them to himself, inspiring at once the beginnings of their faith. This faith is strengthened by a miracle done in Cana.

Going into Judea, at the Passover season, he stops the trafficking in the Temple at Jerusalem, claiming authority in a fashion which meets the objections of enemies and, in due time, confirms the disciples' faith. There he attracts many people, but finds them unreceptive. Only to Nicodemus, a Pharisee, he discloses himself as "one come from heaven and exalted to give life to them that believe, new life which all must receive if they enter the Kingdom of God;"—a teaching which reveals God's great love in the gift of His son, and yet, His judgment of those that will not believe.

While John and Jesus are working in Judea, John declares his own inferiority to Jesus who is the Christ—a fitting declaration since Jesus is God's son, and to believe him is to receive life from God.

Division V. 4 : 1-42. The Manifestation in Samaria.

REMARK.—The early work of Jesus is finished in Judea, where both a want of receptivity and even an unfavorable attitude are disclosed along with the mysterious yet lofty teaching to the doubting yet receptive spirit of Nicodemus. There also is heard the last testimony of John, Jesus, on his way to Galilee, finds the scene and subject of a new revelation of himself and his mission in Samaria, and the source from whence comes a new acknowledgment of himself.

§ 1. Chapter 4 : 1-30 [except v. 27].**1. The Scripture Material:**

- 1) Vs. 1, 2. Jesus learns that the Pharisees know him to be baptizing—by the hands of his disciples—more persons than John baptizes.
- 2) vs. 3, 4. Therefore he leaves Judea for Galilee, by way of Samaria.
- 3) vs. 5, 6. About the sixth hour he reaches Sychar, a town near the field given by Jacob to Joseph, and sits down wearied by Jacob's well.
- 4) vs. 7, 8. The disciples having gone to buy food, Jesus asks a draught of water from a woman who comes to draw.
- 5) v. 9. She says, How come you to ask this of me? (Jews are not on speaking terms with Samaritans.)
- 6) v. 10. He replies, Had you known God's gift, and who is making this request of you, you would have obtained from him living water.
- 7) vs. 11, 12. The woman says, Without something to draw with, the well is too deep for you to get it, unless you are greater than Jacob himself who used the well.
- 8) vs. 13, 14. He says, The water I give will satisfy not merely for the time, like this water, but forever, and will become within one's self a well for eternal life.
- 9) v. 15. She answers, Give me this water that I may neither thirst nor come to draw.
- 10) v. 16. Jesus replies, Go, tell your husband to come.
- 11) vs. 17, 18. When she says, I have none, he replies, Even so, for though five husbands you have had, you now have one not a husband.
- 12) vs. 19, 20. The woman replies, You are a prophet, I see. Is this mountain of our worship or Jerusalem, as you say, the true sanctuary?
- 13) v. 21. Jesus says, Believe me, the time is coming when the Father will be worshipped in neither place.
- 14) v. 22. You do not really know what you worship as we Jews do.
- 15) v. 23. But the spirit and the truth in which the Father is worshipped is going to be the true standard—such worshippers the Father seeks.
- 16) v. 24. For God is spirit, and hence such worship alone is fitting.
- 17) v. 25. She says, Messiah comes, I know; he will settle these things.
- 18) v. 26. He replies, I am he.
- 19) v. 28, 29. She goes back and tells people to come and see a man who has told her past life to her—questioning whether he can be the Christ.
- 20) v. 30. So they start out to see him.

2. Jesus and the Samaritan Woman: Jesus starts for Galilee through Samaria, when he hears that the Pharisees had learned the success of his work. He rests at Jacob's well at about the sixth hour. While the disciples have gone after food, he asks a draught of a woman who comes to draw water, and

this leads to his telling her of the living water which God gives through him—a draught of which will free from thirst forever, a kind of ever-living spring'within one's own life. She asks for this water, but he shows her how he knows about her life with one not her husband, thus convincing her that he is a prophet. She brings up the controversy between Jews and Samaritans about the right place to worship God. He replies, "The Jews know more of this than you, but, in truth, the only fitting worship of God, who is Spirit, a worship which He seeks, is offered not in this place or that, but by those who in very truth accept Him as Father and are devoted in spirit to Him." She says, "Messiah will tell us about this when he comes;" but he replies, "I am he." Then she hastens to the city, and telling of his wonderful knowledge of her past life suggests that the people come out and see whether this really is the Christ. So they start to see him.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Jesus himself baptized not* (v. 2), what light does this throw upon the character and purpose of this ministry?
- 2) *gift of God* (v. 10), i. e. "what God has given," (a) the Son, (b) living water, (c) holy Spirit.
- 3) *living water*, meaning that revelation of God which satisfies the soul, cf. v. 14.
- 4) *unto eternal life* (v. 14), i. e. entering into "eternal life," and enduring in that sphere.
- 5) *that which ye know not* (v. 22), the Samaritans accepted only the Pentateuch as divine revelation.
- 6) *salvation*, lit. "the salvation," i. e. the Messianic salvation of which the prophets speak.
- 7) *a Spirit* (v. 24), cf. marg. for better translation.
- 8) *can this be*, etc. (v. 29), either (a) implying doubt on her part, or (b) skillful concealment of her faith in order to stimulate them.

2. Connections of Thought:

- 1) *When therefore*, etc. (v. 1), Jesus had been remarkably successful in this ministry so as to excite discussion and complaint on the part of John's disciples (3 : 22-26), and *so* when Jesus knew that this was getting to the ears of the Pharisees, etc.
- 2) *Jesus answered*, etc. (v. 10), i. e. he replied to her playful thrust at him for yielding so to thirst as to break over the barrier which Jews raised against Samaritans (v. 9), by saying, "If you knew how things really stood between us, you would be asking me for a draught, instead of laughing at my request for a draught from you."
- 3) *go, call thy husband*, etc. (v. 16), the request of the woman could not be granted (a) to her alone apart from her family, (b) to her while she was not truly repentant.
- 4) *our fathers worshipped*, etc. (v. 20), i. e. either (a) as you are a prophet, decide this religious question which has always troubled me, or (b) let us discuss something else than this sinful life of mine,—this religious difficulty, for example.
- 5) *for such doth the Father*, etc. (v. 23), i. e. the time is come for them to worship thus fittingly in spirit and truth, because He, on his part, is seeking such real worshippers, making possible such worship, through the gift of His son.
- 6) *so the woman left*, etc. (v. 28), either (a) because the conversation was thus interrupted, or (b) after this supreme declaration of v. 26.

3. Manners and Customs:

- 1) *Sixth hour* (v. 6), cf. 1 : 39, and determine which time seems most satisfactory here, 12 m. or 6 a. m., 6 p. m.
- 2) Observe the various details of the scene at the well as illustrative of Eastern customs.

- 3) *disciples were gone* (v. 8), note the position and work of the disciples in relation to Jesus
 4) *five husbands* (v. 18), illustrates probably the facility of divorce.

4. Geographical Points:

- 1) *Must needs pass* (v. 4), possibly because the shortest route to Galilee was through Samaria.
- 2) Note the three great divisions of Palestine mentioned here, Judea, Samaria, Galilee.
- 3) *Sychar* (v. 5), the question of its identification with Shechem and its location is to be considered.
- 4) *this mountain* (v. 20), cf. Deut. 11 : 29, the location of Mt. Gerizim?

5. Historical Points:

- 1) *Departed again* (v. 3), (a) cf. 1 : 43; (b) is this journey the same as that of Mt. 4 : 12
 (c) does the situation of vs. 1, 2, favor the view that John had been previously imprisoned, cf. 3 : 24?
- 2) *the parcel of ground, etc.* (v. 5), cf. Gen. 48 : 22 for the particulars.
- 3) *no dealings with Samaritans* (v. 9), investigate (a) the origin of the Samaritans, (b) the reasons for the enmity between Jews and Samaritans, (c) the religious views of the Samaritans, cf. v. 20, 22.

6. Literary Data:

- 1) *The Lord* (v. 1), (a) a peculiar title for this gospel, (b) significant of special dignity?
- 2) Consider the whole narrative as the production of one who was present, or who obtained the narrative from one of the participants, (a) geographical knowledge and acquaintance with social life and manners, (b) vividness and circumstantial elements.

7. Review:

The work already done in this careful re-examination of the material has prepared the student for studying afresh the material of 1 and 2. Let this be carefully done.

4. Religious Teaching : “A man which told me all things that ever I did” (v. 29). Of course, Jesus did not really do this, but such was the impression that he made upon the woman. He made her feel that he knew her through and through, that her life lay open before him. Why? Because he touched her life at its centre, down beneath all specific acts, disclosing her spiritual defects, needs, perplexities, aspirations. He did this, not only by telling her of her sin, but by making known to her the truth, and revealing her to herself in the light of that truth. Shall we thus measure ourselves by that truth, and submit to the searching spiritual revelation of the Christ? “If thou hadst known,”—do we know? “Given thee living water,”—do we want, do we need it? “Worship him in spirit and truth”—do we depend on places and times while our hearts are occupied with other things? A man is here who tells us all things whatsoever we do—because he tells us what we are in the revelation of what we should be.

§ 2. Chapter 4 : 27, 31-38.

i. The Scripture Material:

- 1) V. 27. As he talked with her, the disciples came, but, though surprised, they asked no questions.
- 2) vs. 31, 32. The interview over, they begged him to eat, but he answered, I have food that you know not of.
- 3) vs. 33, 34. When they wondered how he got it, he said, My food is doing God's will.

- 4) v. 35. You are saying the harvest is four months off, but see, the fields are all ready for harvesting now.
- 5) v. 36. Reapers are paid and reap for eternal life; thus sower and reaper together are to rejoice.
- 6) v. 37. So the proverb comes true—one sows, another reaps.
- 7) v. 38. Others have wrought, and ye profit from their work upon that which I sent you to reap.

2. The Conversation with the Disciples: The disciples return, and, though surprised at the situation, do not interrupt. The woman once gone, they urge him to eat. He replies, "I have food unknown to you," explaining that the aim which he cherished of carrying out God's will was food enough for him. "You are saying," he added, "'the harvest is four months off.' The true harvest is ripe now; see this approaching company prepared by my work and ready for yours. For the proverb applies here, 'One sows, another reaps.' I have sown, and send you to reap the results. It is yours to gather this fruit for the eternal life. That is reward enough. And yet so quickly has your work followed upon mine, that we, the sower and the reapers, may have our rejoicing together."

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Lift up your eyes*, etc. (v. 35), (a) refers back to v. 30, (b) they would see the Samaritans coming.
- 2) *others have labored* (v. 38), (a) i. e. in sowing, cf. v. 36, (b) meaning here Jesus himself primarily, (c) having perhaps a wider application to all who in times previous contributed to the preparation of the Samaritans.

2. Connections of Thought:

- 1) *Receiveth wages and gathereth fruit* (v. 36), parallelism, meaning—is receiving wages, which consist in the gathering of fruit for, etc.
- 2) *that he that soweth*, etc., i. e. the reaper (disciples) is to do his work and receive his pay now, ("is receiving") so soon after the sowing, in order that the sower (Jesus) and the reapers may have their joy at the same time.
- 3) *for herein*, etc. (v. 37), i. e. I have been distinguishing between sower and reaper in this spiritual harvest, and with reason, *for* in this realm the proverb has a real application, etc.

3. Historical Points:

Yet four months, etc. (v. 35), an important note of time, if not to be taken figuratively—(a) the time of the harvest was about the middle of April, (b) hence this time is the middle of December, (c) the length of the Judean ministry may be inferred from 2:13.

4. Manners and Customs:

- 1) *Speaking with a woman* (v. 27), which was contrary to all the notions that Jews had of Rabbinic propriety.
- 2) *harvest* (v. 35), observe the picture that is given here, and in v. 36 of the harvest customs, etc.

5. Literary Data:

- 1) Note examples of parallelism in vs. 34, 36, 38.
- 2) See the evidences of an eye-witness in this passage.

6. Review:

The student, having worked through these points, may reconsider points 1 and 2, in view of the work done, criticising and improving where desired.

4. Religious Teaching: *There are spiritual appetites as well as material ones, and there are spiritual satisfactions. He found satisfaction in the pursuit of his mission—the doing of God's will. What is your aim in life? Is it a satisfying one?*

§ 3. Chapter 4 : 39-42.

1. The Scripture Material .

- 1) V. 39. Many Samaritans of the city believed on him because of the woman's testimony.
- 2) v. 40. At their request, he remained two days.
- 3) vs. 41, 42. His teaching led many more to believe, because—as they told the woman—"our own hearing of his word convinces us that he is the Saviour of men."

2. The Testimony of the Samaritans: He remains two days at the Samaritans' request, and not only do many believe on account of the woman's testimony, but also many more, who say, "We know from hearing him ourselves that he is the Saviour of men."

3. Re-examination of the Material:

1. Words and Phrases :

- 1) *Because of the word*, etc. (v. 39), i. e. before they saw and heard him.
- 2) *said* (v. 42), "would say," as they met her.
- 3) *now we believe*, (a) i. e. now we still more firmly, or intelligently, believe, (b) this marks a development of faith, cf. 2 : 11.
- 4) *Saviour of the world*, significant as coming from Samaritans.

2. Historical Points :

A study might here be made of this *Samaritan ministry* of Jesus :

- 1) the historical position.
- 2) the manifestation of Jesus as the Christ.
- 3) the effect produced.
- 4) the vivid details.
- 5) the character of the teaching.
- 6) the development of faith.
- 7) the contrasts to the Judean work just preceding.

3. Literary Data :

- 1) *Two days* (v. 40), historical detail from one who was present at the time?
- 2) note favorite phrases in vs. 39-42.

4. Review!

Let 1 and 2 be now reviewed.

4. Religious Teaching: *The highest and safest kind of religious knowledge is that which comes first-hand from the source of all knowledge—to hear him ourselves, not to hear somebody tell something about him. Listening to another's experience is not like having one's own experience of the Christian life. The means to personal acquaintance with the Christ, whether they are the Bible, conversation with his followers, church life and ordinances, are but means. The end, which may be attained by every one who will is,*

spiritual recognition of and friendship with the Christ himself. Does your religious life depend on personal experience or on the testimony of another? Test yourself and decide.

Division VI. 4 : 43-54. The Second Sign in Galilee.

REMARK.—Jesus has found these Samaritans ready to accept his message from God, believing in him as the Saviour. What reception is he to have in Galilee?

1. The Scripture Material :

- 1) Vs. 43, 44. Then he departed to Galilee, for he testified that a prophet is welcome anywhere else than in his own home.
- 2) v. 45. And so it was, for the Galileans, who saw his deeds at the feast, received him.
- 3) vs. 46, 47. Returning to Cana, where he had made the water wine, he is met by a nobleman, who begs him to come down and heal his son, sick unto death at Capernaum.
- 4) v. 48. Jesus replies, You will believe only when you see miracles.
- 5) v. 49. He said, Come before my child dies.
- 6) v. 50. Jesus answers, Go, your son lives. He believed and went.
- 7) v. 51. On his way he meets the servants, who say, Your son lives.
- 8) v. 52. Inquiring the time of the improvement, he learns that it was the seventh hour.
- 9) v. 53. He knew that this was the time when Jesus spoke, and he believed with his household.
- 10) v. 54. This is Jesus' second sign done on his return to Galilee.

2. The Second Sign in Galilee: Jesus manifests himself in a second sign on his return to Galilee, where, as he intimated would be the case, he is more welcome than in Judea, his rightful home. A nobleman seeks him at Cana, begging him to come to Capernaum and heal his dying son. Jesus replies, "Why must you have a miracle in order to believe in me?" When the man only answers, "Come, or it will be too late," Jesus says, "Go, your son is better." He takes him at his word, starts back, and meets his servants, who tell him that at the very time of his conversation with Jesus, the child grew better. Thereupon he with his household believes on him.

3. Re-examination of the Material :

I. Words and Phrases :

- 1) *His own country* (v. 44), either (a) Judea, (b) Galilee, Lk. 4 : 24, (c) Nazareth.
- 2) *received* (v. 45), i. e. "welcomed."
- 3) *ye see* (v. 48), "thou and such as think with thee."
- 4) *believe*, i. e. in Jesus as the Christ, cf. v. 53.
- 5) *liveth* (v. 50), i. e. "the crisis is passed and he will recover."
- 6) *again the second* (v. 54), cf. 2 : 11, his two coming are each marked by "a sign."

2. Connections of Thought :

- 1) *For*, etc. (v. 44), either (a) Jesus came to Galilee because his own Judea would not receive him, or (b) Jesus came to Galilee, his own country, after having gained a name in Judea, because not of their own accord, but in view of fame gained elsewhere, would the Galileans receive him.

- 2) *so*, etc. (v. 45), i. e. the proverb was justified, "so it turned out."
- 3) *therefore* (v. 46), (a) because it was on his way, or (b) because of the favorable reception in Galilee, he *therefore came*, etc.
- 4) *Jesus therefore said* (v. 48), because Jesus saw (a) that it was not especially confidence in himself as a wonder-worker, or (b) faith in him as the Christ that sent him to Jesus, or (c) that his faith, now ignorant, or perhaps superficial and superstitious, needed to be tested and developed,—he *therefore said*,

3. Manners and Customs:

- 1) *Nobleman* (v. 46), (a) cf. margin, (b) under Herod Antipas, (c) a courtier, (d) was he Jew or Gentile? (e) identified with one mentioned in Lk. 8: 3, or in Acts 13: 1.
- 2) *servants* (v. 51), (a) cf. margin, (b) light on his social position.
- 3) *seventh hour* (v. 52), either (a) one o'clock p. m., or (b) seven a. m. or p. m. Which is most suitable in view of the journey from Cana to Capernaum (v. 51)?

4. Comparison of Material:

- 1) Compare this second return to Galilee with the notices of the beginning of this ministry in the synoptical Gospels, Matt. 4: 12-17; Mk. 1: 14, 15; Lk. 4: 14, 15, (a) the "sign" preceded the ministry proper, (b) it was a "sign" of what was to follow in the ministry, (c) it was about the time that John was imprisoned.
- 2) Compare this miracle with that of Mt. 8: 5-13; Lk. 7: 2-10, (a) noting the points of agreement and contrast, (b) forming an estimate from them as to the probability of the two being reports of the same event.

5. Review:

In the light of this re-examination of the material, the student may study again the matter furnished in 1 and 2.

4. Religious Teaching: "*He went his way*" (v. 50). *The man came with a great need, on a life and death matter.* "*He went his way*" again—but how? He "*believed the word that Jesus spake . . . and went.*" *It is this that is all-important. The life and death of our spirits depends on how we "go our way" from Jesus.* Will it be "*believing the word that Jesus has spoken?*" That word is, *Thy soul "liveth."*"

SOME SUGGESTIONS TO STUDENTS IN CONNECTION WITH THE STUDIES IN THE GOSPEL OF JOHN.

For the help and guidance of readers who are desirous of undertaking the study of the Gospel of John according to the outlines given in the STUDENT, some suggestions are here given.

REMARKS. 1. A brief examination will show (1) that the material of the Gospel is distributed into "Parts," by "Divisions," "Sections," "Paragraphs;" (2) that this division is a strictly logical one, that is, one which is in accordance with the thought of the writer; (3) that it differs radically from any *mechanical* division into "lessons," each with the same number of verses; (4) that, for our purpose, viz., to master the *thought* of this book, it is vastly superior to any such mechanical division.

2. The student will note that in connection with each group of verses, which form a "division" or "section," four distinct kinds of treatment are called for, under the following heads: (1) The Scripture material; (2) A statement of the thought as a whole; (3) Re-examination of the material for more detailed study; (4) Religious teaching. What now is he to do in the case of each of these?

1. *The Scripture Material.*

In this part of the work proceed strictly as follows:

1. **The first reading, with Revised version.** Read carefully in the Revised version, without looking at the matter in the STUDENT, one by one the verses in the passage cited, e. g. ch. 1 : 1-13.*
2. **The second reading, with Old version.** Compare the Old version with the Revised version, and note down in a note-book every important variation. †
3. **The third reading, with study of the paraphrase.** Read again the verses in the Revised version, one by one, comparing with them the paraphrase given in the STUDENT, under the heading, "The Scripture Material." Determine with care whether this paraphrase is clear and correct, and note down in the note-book any change of word or phrase which you think ought to be made. ‡
4. **The fourth reading, with independent thinking.** Go back to the Revised version and read again the verses one by one, and, as each verse is read, think; in your thinking answer, without any help derived from your note-book or the STUDENT, this question concerning each verse, viz., *What does the verse say?*

* These suggestions are made on the basis of the material given in the January number.

† In doing this work note: (1) the number of the verse in which the variation occurs; (2) the reading of the old version; (3) the reading of the revised version. Consider no variation as important, unless you can assign a reason for it.

‡ Do not be a mere copyist. Make up your mind to improve upon what is given. If you cannot pick a flaw in it somewhere, you may well feel that you have not done all that might be done in its examination.

2. A Statement of the Thought.

We come now to a higher and more important part of the work ; proceed strictly as follows :

- 1. The Subject.** Compare the subject given, e. g. *The Word and the World*, with the verses, and decide whether it is the best which can be found ; write in the note-book either (1) a wholly different subject which you think is better ; or (2) the subject there given with modification, or at least (3) the subject there given in another form.
- 2. The Thought.** Having already studied the verses one by one, the student is now expected to study the passage as a whole, and to give an entirely new and re-arranged statement of the whole ; the following are the steps :
 - (1) Without reference to the "studies," think back over the passage and make an effort to let your thought take a definite and connected form ;
 - (2) read the statement there given, and test as carefully as possible each part of it, asking yourself whether each sentence summarizes completely the corresponding Biblical material ;
 - (3) improve the statement, and write out either (a) a wholly different statement which you think better than the one given, (b) such changes of word and phrase as you can suggest, or *at least*, (c) the same statement in language as different as possible, though meaning, perhaps, the same thing.

3. Re-examination of the Material.

You are now prepared to make a more minute study of certain details of the passage in the light of your general knowledge of the whole. Proceed strictly as follows :

- 1. The various subdivisions.** Glance through the material given, and note the various kinds presented, e. g. "words and phrases," "connections of thought," "literary data," "comparisons," "historical points," "geographical points," "manners and customs," and estimate roughly the amount of work to be done.
- 2. New information.** Under these heads you will find, in most cases, new information given with, often, one or more verses cited; *study all this carefully*, (1) reading the verse, from which the phrase is taken, in the light of the new information obtained, (2) conscientiously looking up every verse cited by way of comparison.
- 3. Questions.** You will also find questions asked and topics suggested, in which case you will write out in the note-book the answer to the (expressed or implied) question and a brief treatment of the topic.
- 4. Review.** The last head, each time, is "Review." It is not necessary to emphasize the importance of this. If you have done good work, your knowledge of the passage under consideration is now greater and more accurate than it was after the second step (*the study of the thought*). It is altogether possible that the new light thus obtained may affect the conclusions reached in the first. At all events it should be reviewed and *tested*. In this work (1) consider the "paraphrase" once more and make any additional changes in the note-book which you think necessary ; (2) consider "The Statement of Thought" once more, and treat it in the same way.

4. *The Religious Teaching.*

Here there is room for great difference of opinion. It must be remembered, however, that *the teaching* is not what the writer or speaker might have meant, nor what may be found elsewhere in Scripture, but *what the writer or speaker in this particular case intended to teach*. Proceed strictly as follows:

- (1) recall vividly the details of the section;
- (2) transport yourself to the time and place of the narrative;
- (3) try to find the great purpose of the narrative;
- (4) formulate *the teaching*, and then, *but not till then*, compare with the statement given in the STUDENT;
- (5) now write in the note-book either (a) a wholly different statement of the teaching, or (b) modifications, in word or phrase, of the statement here given; or *at least* (c) the same teaching in different language;
- (6) note any further applications of the teaching that seem to you important.

Biblical Notes.

Mark 14: 14, 15; Luke 22: 11, 12. Dr. Plummer in the *Expository Times* argues that the words "guest chamber" and "upper room," common to these passages, do not refer to the same apartment. The Greek words for the two rooms are scarcely equivalent. The same word as that for "guest chamber" is used for the "inn" at which Joseph and Mary failed to find shelter (Luke 2: 7). It indicates a place where travelers and their beasts are freed from their burdens and would be likely to be on the ground floor. Such is the custom in the East to-day. So that it is quite possible that Christ foresaw that, while He asked for the lower room or common hall merely, the man would give him, not this, but the best room that he had. This man, it seems, was in some sense a disciple. Whether Jesus supernaturally foresaw the incidents connected with this mission of the disciples to obtain this room, or had made a prearrangement with the owner, Dr. Plummer thinks that we must remain in uncertainty, and indeed that it is of little moment. We know that He possessed the power of seeing at a distance and of foreknowledge. We know also that he did not always make use of this power, but asked questions and learned by experience. He asked where they had buried Lazarus and refused to drink the wine mingled with myrrh only when He had tasted it.

1 Peter 2: 19; John 14: 8, 9. In the new book of Dr. R. W. Dale on the Gospels, he translates the passage from 1 Peter as follows: "For this is acceptable, if *through consciousness of God* a man endureth griefs, suffering wrongfully. He holds that the Greek word which Peter used has sometimes the meaning "consciousness" and sometimes that of "conscience." In this passage the former meaning is much more appropriate and Dr. Dale uses it very effectively to prove that the knowledge or consciousness that Christians have of God becomes an effective force in the moral life. Such a knowledge is open to every Christian for Peter here writes to *slaves* when he says, "This is acceptable, if through consciousness of God a man endureth griefs, suffering wrongfully."

In referring to the fact that Papias was acquainted with the daughters of Philip and learned much from them of the apostolic age and thoughts, Dr. Dale suggests that, if ever Papias' book is discovered, we may find Philip's own explanation of the scene of John 14: 8, 9. The emphasis upon the pronoun "thou" in Jesus' question, "How sayest thou, show us the Father," is singular. It suggests that there was something exceptionally surprising in Philip's failure to recognize the Divine glory of his Master and implying that a similar failure in Matthew or any of the others would have occasioned our Lord a less keen disappointment.

Book Notices.

Our Lord's Ministry.

Some Central Points of Our Lord's Ministry. By Henry Wace, D. D. New York: Thomas Whittaker. 1890. Pp. 352. Price \$1.75.

"The purpose which has throughout been kept in mind is, in the first instance, to realize the actual circumstances of the various sayings and doings of our Lord which are under consideration; to appreciate their original and native significance, and thus to apprehend their genuine and permanent bearings on religious life and spiritual problems." These words from the preface of Dr. Wace's admirable volume of sermons express clearly its power and freshness. We cannot speak too highly of a method of Scripture exposition which produces such results as this. The sermons on such themes as, Jesus in the Temple, The Temptation, The Sermon on the Mount, The Syro-Phenician Woman, The Prodigal Son, etc., are the fruit of first-hand, close study of the Gospels, joined with patient meditation upon their spiritual bearings. The reader rises from this book with the mind stimulated and the heart touched. No more refreshing volume of sermons has come from the press for a long time.

Eusebius.

A Select Library of the Nicene and Post-nicene Fathers of the Christian Church. Second Series. Translated into English with Prolegomena and Explanatory Notes under the Editorial Supervision of Philip Schaff, D. D., LL. D., and Henry Wace, D. D. Vol. I. *Eusebius: Church History, Life of Constantine the Great, and Oration in praise of Constantine.* Translated by Rev. A. C. McGiffert, Ph. D., and E. C. Richardson, Ph. D. New York: The Christian Literature Co. 1890. Pp. 632.

We have transcribed the full title page of this important work that any, who may be unfamiliar with the series of which it is a part, may see the scope and design of an enterprise, which is full of promise of usefulness to all students of Church History in America. The writings of Eusebius, which are embraced in this translation, are those most important to the general scholar. The Church History of Eusebius is a very useful compendium of quotations, traditions and facts relating to the early days of the church and has great value in the study of the canon and the historical origin and date of the New Testament Scriptures. Hence this volume is of peculiar interest to biblical students. The translation is admirably executed; the notes are full and learned; excellent introductions and ample indexes make the book complete and serviceable in the highest degree. The enterprise which furnishes so admirably edited and so excellently printed a volume to American students at so low a price should be met on their part by appreciation and the assurance of hearty support.

General Notes and Notices.

At the McCormick Theo. Seminary, Chicago, Professor Robert W. Rogers of Dickinson College has been delivering a series of lectures upon Assyrian and Babylonian themes. His subjects were "The History of Assyrian Discovery," "The results of Assyrian Discovery as they Affect the Old Testament," "The Story of the Beginning in the Bible and in Babylonian Literature."

One of the rising biblical students of Scotland is the Rev. George Adam Smith whose two volumes upon Isaiah in the "Expositor's Bible" are characterized by a freshness and force rarely found in sermons on prophetic themes. He is a son of the Rev. Dr. George Smith, one of the secretaries of the Free Church Foreign Mission, having been born in Calcutta in 1856. Educated first at the Royal High School of Edinburgh, and afterwards at Edinburgh University (where he graduated M. A.), he prosecuted his theological studies, not only at the New College, Edinburgh, but at U. P. Divinity Hall (where he took a session under Principal Cairns), as well as at Tübingen and Leipzig. While a student in theology he took honors in political economy at Glasgow University. He further enlarged the sphere of his knowledge by spending a winter in Egypt and Syria, studying Arabic and Syriac and working with the American Mission among the Kopts. Ordained in 1882 after his return home, he became assistant to Rev. Mr. Fraser, of Brechin, and was subsequently called, as, first minister to Queen's Cross church, Aberdeen. For two sessions during the interregnum caused by the Robertson-Smith case, Mr. Smith acted as Professor of Hebrew in the Aberdeen College. Besides his *Isaiah*, he has published a number of lectures and sermons.

In the volume on the New Testament by the Rev. Dr. Tidball, recently issued by Whittaker, is a brief statement concerning the Church-Woman's Institute of Philadelphia. It was organized in 1887 and was composed of a hundred and fifty educated and thoughtful women. They undertook with earnestness and zeal a course of study in Sacred Learning which extended over two years. The departments studied were the Scriptures, the Prayer Book, Theology and Church History. It is to be hoped that such an organization has not been suffered to lapse but is going on extending and deepening its work. Such endeavors are examples of the spirit which is abroad in the churches among the Christian people of the land.

Under the direction of the Brooklyn Institute is being given a course of Thursday evening lectures on the Literature and Antiquities of the East which bear directly upon the interpretation of the Old Testament and upon Christian effort at the present time among Oriental peoples. They are as follows: The Vedas and Early Sanscrit Literature, and The Post-Vedic Sanscrit Literature, by Dr. Edward D. Perry of Columbia College; The Empire and Remains of the Hittites, by the Rev. Dr. William Hayes Ward, of the *Independent*. Public and Private Life in Assyria and Babylonia, and The Cuneiform Literature of

Assyria and Babylonia, by Prof. R. J. H. Gottheil Ph. D., of Columbia; Babylonian Art and Architecture, by Prof. David G. Lyon, Ph. D., of Harvard University; Avesta, the Sacred Books of the Parsees, by Dr. A. V. Williams Jackson, of Columbia College; and Zoroaster, the Prophet of Eran, by Dr. A. V. W. Jackson, of Columbia; The Life and Character of Muhammad, The Rise and Influence of Islam, by Rev. T. P. Hughes, D. D.

Evidences of new interest in the study of the Bible in our churches are beginning to multiply. In the Central Congregational church of Providence, R. I., a series of biblical lectures is being delivered by the pastor, Rev. Edward C. Moore on Saturday afternoons at 4:30. His subject is The New Testament. Nine lectures are devoted to the Origin of the Books, being practically a study of the New Testament Books in the order of their historical appearance. Three lectures are given to the Origin of the Canon; one to the History of the Text, and three to the General History of the Church during the Period of the formation of the Canon, in its bearing on the same. It is gratifying to know that the course is largely attended and much appreciated by earnest Bible students of that city.

The Woman's College of Baltimore makes an interesting statement of the work in the English Bible it requires of students. The statement is substantially as follows: One hour each week will be devoted to a course of systematic Bible-study. The Revised Version of the English Bible will be used. The ends kept in view in this course will be: (1) To secure an intimate and accurate acquaintance with the contents of the Bible, and an intelligent appreciation of it as a literary product. (2) To promote a just comprehension of its teachings in the light of their historical conditions. (3) To awaken a perception of the realness of the life depicted in its pages as an organic part of the world's life, and so encourage a cordial sympathy with its portraiture of the real and the ideal human life. (4) By all these means to bring the student to a point of view from which may be recognized that element in the Bible for which human authorship fails to account, and which lies at the foundation of all evidences of revealed religion, and enforces the conviction of an authoritative rule of faith and duty.

The work done last year, (1889-90) was in the book of Acts. A careful study was made of the beginnings of the Christian Church. The particular events narrated were treated as characteristic of conditions and tendencies or illustrative of phases of development. In the Epistle to the Thessalonians were studied one of the first misconceptions of the early Christians and its mischievous fruits; in the first Epistle to the Corinthians, the conflict between old Pagan habits and the new ethics based upon new views of man's relations and destiny; in the Epistle to the Galatians and the Romans, the conflict between prescribed forms and peculiar privileges, and the universal freedom of faith. All these studies were pursued as subordinate to the main idea of the book of Acts—the planting, extension and development of the Christian Church.

The course of study for 1890-91, will be in the Old Testament. During the first term the Pentateuch and the Book of Joshua will be studied with a view of realizing the history contained in them as a part of the world's history, and comprehending its particular place in the sacred history. Current Pentateuchal discussions will occupy no place in this study. For the second term the foundation and development of the Israelitish monarchy will be studied in the

books of Judges and Samuel. For the third term a comprehensive study will be made of the history of the kingdoms of Judah and Israel in their contact and relations with surrounding peoples down to the Captivity. This will be based upon the books of Kings and Chronicles with historical side-lights from the prophets.

The life and opinions of that strange community, the Druses, have received some new light through Mr. Haskett Smith who bought land and settled amongst them. After long investigation Mr. Smith has arrived at the conclusion that "the Druses are neither more nor less than the direct descendants of the subjects of Hiram, King of Tyre, who assisted Solomon in the building of the Temple," and that their religious rites are founded on the ancient cultus, Freemasonry, of which the mystic rite is embodied in the Druses 'Book of the Testimonies to the Mysteries of the Unity.'" Mr. Smith, in dating the Druses as the modern representatives of the Phenicians, divides these into two classes, the maritime traders, and the mountaineers of the Lebanon district, the forefathers of the Druses. Throughout the centuries of decline and disaster which made of the Holy Land a desert and a grave, the mountaineers of Lebanon never forsook their quarters, and were found there by a crazy disciple of one Mahomed Ibn Ismail Duruzi, who in Egypt had promulgated a Messiah in the person of one of the most corrupt of Egyptian Mahomedan rulers of the period, 1021. This crazy disciple, Hamze, made no converts till he reached the Holy Land and fell in with the people to whom he gave the name of his master, Duruzi. From this it would appear, whatever Druse lineage may be, their religion is rather mixed, as on the native worship of Astarte and Bael is engrafted the nondescript doctrines of the Mahomedan Duruzi, with Freemasonry as the esoteric element of it.

Whether there is any real historic basis for these things remain to be seen. It would not be strange if Mr. Smith has been hoaxed by some astute Oriental.

The success of the first course of Bible Studies carried on by the Boston Local Board of the American Institute of Sacred Literature has encouraged them to offer another course of similar lectures upon biblical subjects. These are as follows: Ten studies of the Early History and Institutions of the Hebrew People by Professor Harper; and ten lectures upon important themes relating to "The Bible; its Character, Authority and Uses," comprising the following special topics: The Authority of Scripture, by Prof. Charles A. Briggs; The Change of Attitude towards the Bible, by Prof. J. Henry Thayer; Assyriology and the Bible, illustrated with stereopticon views and objects from the Assyrian ruins, by Prof. D. G. Lyon; Parabolic Teaching, as Illustrated in the Books of Jonah and the Song of Songs, by Rev. Wm. Eliot Griffis, D. D., pastor of Shawmut Congregational Church, Boston; The Epistle to the Romans, and Paulinism, by Rev. Edward C. Moore, of Providence, R. I.; The Human Element in the Bible, by Rev. Philip S. Moxom, D. D., pastor of the First Baptist Church, Boston; The Gospel in the Old Testament, by Rev. Alex. McKenzie, D. D., pastor of the First Church in Cambridge; How Shall we Promote a Wider Study of the Bible? by Bishop John H. Vincent; The Divine Element in the Bible. [Lecturer to be announced.] The Nature of the Prophetic Inspiration, by Prof. William R. Harper.

THE AMERICAN INSTITUTE OF SACRED LITERATURE.

Suggestions to Examiners.—During the past year many special examiners, by organizing preparatory classes, succeeded in forming examination groups where otherwise it would have been impossible. We, therefore, take this opportunity to urge upon those who intend to attempt the formation of groups this year the immediate organization of classes for preparatory study.

We do not by any means wish it understood that the ordinary Sunday-school helps will not afford sufficient preparation to enable one to *pass the examination*. A much higher grade of the work may, however, be accomplished after special preparation with this end in view.

The special Direction Sheet which will be supplied to every examinee, and which contains outlines of the subject under consideration, helpful suggestions for work and names of valuable reference books, will tend to make the preparation of the examinees more uniform. No amount of help furnished in this way, however, can take the place of the assistance which may be gained from a class meeting regularly under a leader who is interested in it and its work.

As a large proportion of our examiners are ministers, the pastor's Bible-class is the natural outgrowth of this suggestion. The value of a pastor's class cannot be overestimated in its power to bring the pastor nearer to his people as a teacher, to form a connecting link between the Sunday-school and the church, and to afford opportunity for a more personal religious instruction than can be given from the pulpit.

There comes, however, the objection that many of these busy ministers have neither time nor strength to take the added responsibility of a weekly class. But is there not in nearly every congregation some person who could conduct such a class, and who would be glad to avail himself of the opportunity to do so under the direction of the examiner? Such efficient helps can be obtained by a leader, and such facilities for thorough work be afforded him by the Institute departments that his work need not be too difficult or too trying.

In communities where no suitable leader can be found, the group may enroll as an Institute Bible Club and, choosing one of its own members as a leader, receive through him or her instruction from the Institute.

While we do not wish in any way to depreciate the value of individual preparation, and we affirm that nothing can take its place, yet the end to be gained by this banding together of examinees is threefold, viz., the enthusiasm which naturally arises from working in the same line with others, the direction of a leader who is himself competent to instruct or at least to convey the instruction of the Institute to his class, the confidence to be gained only by thorough preparation.

Let our examiners see to it that so far as possible their groups be formed at once and placed under their own or other competent leadership.

Suggestions to Bible Clubs.—A small section of the STUDENT will in future be devoted to the interests of Bible Clubs. It will embody such suggestions to club leaders and club students as seem, by the various reports from the clubs, to be for the general good of all. As the first of these suggestions, the gradual formation of a club library seems practicable and advisable. In view of the

fact that most public and private non-professional libraries are but scantily supplied with the best books of reference upon religious topics, either historical or doctrinal, but few clubs have unlimited access to a library which is of value to them.

Only such books as seem to us necessary are placed upon the " required " list of the various club courses. There are many others which would be both helpful in the present and valuable for future work. Would it not be possible for each club to set aside a small sum, very small if need be, each month toward the purchase of reference books to be used freely by all members of the club.

In a class of ten a contribution of 10 cents per month would supply several books through the year, and a club of twenty could form a miniature library from this sum. This library should contain not only books bearing directly upon the course in hand, but the standard works upon the history of the Christian Church, a convenient commentary, and the occasional periodicals which contain articles of special interest to Bible students.

In the hope that some of our clubs may adopt this suggestion, such books and other materials as are fresh and valuable will be from time to time named on this page.

The first thing that every club should seek to provide for itself is a good wall map. The best and cheapest are those published by the Oxford Map Co., Oxford, Ohio. The map on Palestine in the Time of Christ costs about \$1.50. One of Palestine in the time of Samuel would cost about the same. One of the leading "Lives of the Christ," of which there are several, each one being good in its way, is the next indispensable work. The latest, and in some respects the most useful, is the abridgment of Edersheim's large work on Jesus the Messiah, at \$2.00. The unabridged edition costs \$6.00. Geikie's Life of Christ can be purchased in a very cheap edition for about 60 cents; with good paper, print, and binding for about \$2.50. Geikie is valuable because of the detailed and careful characterization of the events, showing them in their proper setting, and because of the careful analysis of all the sayings of Christ. He does not indulge in rhetoric or poetry, but makes everything very clear and simple. Farrar's Life of Christ is very different. It abounds in striking characterization and brilliant passages. All that the imagination can supply in the life of Christ will be found in this work. A very good edition can be purchased for about \$3.00. For a brief summarized Life of Christ which can be read in a few hours, an admirable book for review, one may buy Stalker's Life of Christ, costing 60 cents.

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114. *Early Bible Songs.* By-paths of Bible Knowledge. 15. By A. W. Drysdale, London: Rel. Tract Soc. 2s. 6d.
115. *The Spiritual Interpretation of the Scripture. Lectures on Genesis and Exodus.* By John Worcester. Boston: Massachusetts New-Church Union. .75.
116. *Commentarius in Ecclesiastem et Canticum Cantorum.* By G. Gietmann, Paris: Lethiellieux. 1890, pp. 547.
117. *Biblical Commentary on the Prophecies of Isaiah.* By Franz Delitzsch. D. D. Translated from the Fourth Edition. With an introduction by Prof. S. R. Driver, D. D. Volume II. New York: Scribner and Welford. \$300.
118. *A History of the Jewish People in the Time of Jesus Christ.* By Emil Schürer, D. D., M. A. Being a Second and Revised Edition of a "Manual of the History of New Testament Times." First Division. Political History of Palestine from B. C. 175 to A. D. 135. Translated by the Rev. John MacPherson, M. A. New York: Scribner and Welford. \$300.

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119. *Bible Natural History.* By Prof. G. W. Bowman, Ph. D., in Quar. Rev. of the United Breth., Jan. 1891.
120. *Dods' The Book of Genesis.* Notice by W. W. Moore, D. D., in Pres. Quar., Jan. 1891.
121. *Notes on Genesis. III.* By Bishop Perowne, in The Expositor, Dec. 1890.
122. *Genesis and Science.* By Bishop Perowne, Sir G. C. Stokes, Prof. C. Prichard, in The Expositor, Jan. 1891.
123. *Parsee and Jewish Literature of the First Man.* By Rev. A. Kohut, in Jew. Quar. Rev., Jan. 1891.
124. *Modern Criticism of the Pentateuch.* By Prof. Matthew Leitch, in The Treasury, Jan., Feb. 1891.
125. *Tatian's Diatessaron and the Analysis of the Pentateuch.* By Prof. G. F. Moore, in Jour. of Bib. Lit., 9, 2, 1890.
126. *Recent Criticism upon Moses and the Pentateuchal Narratives of the Decalogue.* By C. G. Montefiore, in Jew. Quar. Rev., Jan. 1891.
127. *J E in the middle Books of the Pentateuch. Analysis of Ex. 7-12.* By Rev. B. W. Bacon, in Jour. of Bib. Lit., 9, 2, 1890.
128. *Canaan before the Exodus.* By Howard Osgood, D. D., in The S. S. Times, Jan. 26, 1891.
129. *The Central Sanctuary of Deuteronomy.* By Prof. H. Graetz, in Jew. Quar. Rev., Jan. 1891.
130. *Some Studies in the Text of Joshua.* By Prof. J. R. Sampey, in Bapt. Quar. Rev. Oct. 1890.
131. *Studies in the Psalter. 25. The Forty-Sixth Psalm.* By T. W. Chambers, D. D., in Hom. Rev. Jan. 1891.
132. *Isaiah 52: 15.* By Prof. G. F. Moore, in Jour. of Bib. Lit. 9, 2, 1890.
133. *Hosea.* By the late Prof. W. G. Elmslie, in the Expos., Jan. 1891.
134. *The Last Chapter of Zechariah.* By Prof. H. Graetz, in Jew. Quar. Rev., Jan. 1891.
135. *The Mission of Elijah in the Prophecy of Malachi.* By Rev. L. D. Temple, in Bapt. Quar. Rev., Oct. 1890.
136. *The Old Testament and the New Reformation.* By Prof. W. H. Bennett, in the Expositor, Dec. 1890.
137. *Der Benutzung des A. T. durch den Herrn.* By Reymann, in Der Bew. d. Glaub., Dec. 1890.
138. *Das Wesen der Sühne in der Altestamentlichen Opfertora.* By A. Schmoller, in Theol. Stud. u. Krit., 2, 1891.
139. *La cosmologie babylonienne d'après M. Jensen.* By J. Halevy, in Rev. d'hist. des religions, Sept., Oct. 1890.
140. *Mead's Supernatural Revelation.* Notice in Quar. Rev. of United Breth. Jan. 1891.
141. *Brace's Unknown God.* Review by H. C. Alexander, in Pres. Quar., Jan. 1891.

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142. *Outlines of Textual Criticism applied to the New Testament.* New Edition, revised and corrected. By C. E. Haimmond. The Clarendon Press. 4s. 6d.
143. *The Great Discourse of Jesus, the Christ, the Son of God. A Topical Arrangement and Analysis of All His Words Recorded in the New Testament, separated from the Context.* New York: Anson D. F. Randolph and Co.
144. *The Gospel According to St. Luke:* Being the Greek Text, as Revised by Drs. Westcott and Hort. With Introduction and notes. By the Rev. John Bond, M. A. New York: Macmillan and Co. .65.
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146. *The Epistles to Titus, Philemon and the Hebrews.* By Rev. M. F. Sadler. London: Bell. 6s.
147. *Are Miracles Credible?* By Rev. J. J. Lias. London: Hodder and Stoughton. 3s. 6d.
148. *Modern Discoveries on the Site of Ancient Ephesus.* By-paths of Bible Knowledge. 14. By Rev. J. T. Wood. London: Rel. Tract Soc. 2s. 6d.

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150. *Dr. Martineau's Criticism of the Gospels.* By Professor Hincks, in *Andover Rev.*, Jan. 1891.
151. *John the Baptist.* By C. P. Jacobs, in *Bapt. Quar. Rev.*, Oct. 1890.
152. *The Miracles of our Lord. 26. The Tribute Money.* *Matt. 17: 24-27.* By Rev. W. J. Deane, in *the Homiletic Mag.* Jan. 1891.
153. *The Hebrew Problem of the Period. Our Lord's Second Temptation. II.* By Rev. W. W. Peyton, in *The Expositor*, Dec. 1890.
154. *St. Mark 14: 14, 15 and St. Luke 22: 11, 12.* By Rev. A. Plummer, D. D., in *The Expository Times*, Jan. 1891.
155. *Die Parabelrede bei Marcus.* By J. Weiss, in *Theol. Stud. u. Krit.* 1891, 2.

156. *The Self Witness of the Son of God. John 8: 10-12.* By Rev. Prin. J. O. Dykes, in *The Expositor*, Jan. 1891.
157. *The Greek quotations in the fourth Gospel.* By J. A. Cross, in *The Classical Review* 1890. 10.
158. *St. John's Argument from Miracles.* By L. G. Barbour, in *Pres. Quar.* Jan. 1891.
159. *Betrachtungen über den Seelenkampf des Herrn Jesu in Gethsemane.* By F. Hörschelmann, in *Mitthlgn. u. Nachrn. f. d. evang. Kirch in Russland* Oct., 1890.
160. *Jesus et la Richesse: étude exégétique.* By P. Minault, in *Rev. de Christ. pratique*, III., 19, Nov. 1890.
161. *On the title "Son of Man."* By Rev. Prof. W. Sanday, in *The Expositor*, Jan. 1891.
162. *Some Aspects of the Miraculous in the New Testament.* By Prof. G. M. Harmon, in *Univ. Quar.*, Jan. 1891.
163. *The Gospel and the Apostles Contrasted.* By Prof. Geo. P. Fisher, in *the Independent*, Jan. 22, 1891.
164. *An Exegesis of Romans 8: 18-25.* By Rev. S. W. Whitney, in *Bapt. Quar. Rev.*, Oct. 1890.
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166. *The Prayer of Faith. James 1: 6-8.* By S. Cox, D. D., in *The Expos.*, Jan. 1891.
167. *The Scarlet Harlot. Rev. xvii.* By H. Crosby, D. D., in *Hom. Rev.*, Jan. 1891.
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170. *The New Testament Terms descriptive of the great Change.* By Prof. B. B. Warfield, in *Pres. Quar.*, Jan. 1891.
171. *New Testament Teaching on the Future Punishment of Sin. 7. Modern Opinions (continued). 8. The Result.* By Prof. J. A. Beet in *The Expositor*, Dec. 1890.
172. *Wesen und Umfang der Offenbarung nach dem N. T.* By K. F. Nösgen, in *Der Bew. d. Glaubens*, Oct., Dec. 1890.
173. *A recently proposed Test of Canonicity.* By Prof. W. M. McPheevers, in *Pres. Quar.*, Jan. 1891.

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GENERAL announcements are made by the American Institute of Sacred Literature that a Summer School for the Study of Hebrew, other Semitic Languages and the Old Testament, New Testament Greek and the English Bible, Old and New Testaments, will be held under the auspices of the Boston Local Board at the Episcopal Divinity School, Cambridge, Mass., for three weeks beginning June 22d. At Chautauqua, N. Y., the Institute will hold two schools of a similar character, for six weeks, beginning July 4th. The Chicago Local Board will also hold a Summer School for three weeks beginning Aug. 15th. The methods of work and the opportunities for study in the Summer Schools of the Institute are known to readers of the STUDENT. More definite information concerning courses and instructors will be furnished at an early date.

SOME considerations offered in these pages concerning "the misfortunes of the Bible" in the course of its history, from its first arrangement down to its final interpretation in life, have incurred in certain quarters some criticism which is founded on a complete misapprehension of the aim and issue of those suggestions. The STUDENT is not conducted as an organ of controversy and it is not the purpose here to answer those criticisms or to emphasize the truth of the positions already taken. They commend themselves as simple statements of fact, rather under than over the truth—from the point of view of a biblical student of the present day. From another point of view, which is just as legitimate and reasonable, these facts may stand in different relations and thus come to have, in these altered relations, a significance,

more encouraging, while not less true. With the larger and truer conceptions of the Scripture which have come to this age, the mistakes and errors of those who in past generations have received the heritage of the Bible may seem deplorable. One may be inclined to argue that any other less puissant body of literature would have perished under such handling. He may thus conclude that only a *Divine* Book could have survived—a conclusion arrived at in the editorial notes just alluded to, which aroused the animadversions of critics, who seem to have read everything but the conclusion. Still it is true that one is not dealing quite fairly with the Bible students of past generations, if he demands of them the scholarship of the present. He forgets that to-day's position is held, only because yesterday and the day before somebody struggled up from a lower point and gained the field, from which the height on which we stand was won. The vicissitudes through which the Bible has passed, the misfortunes to which it has been subjected, are, from this point of view, seen to be only examples of the universal Divine method of educating man and disclosing truth. These mistakes in dealing with it were all in the line of progress, they were misfortunes which were blessings in disguise, because they are part of an historic process, by which God in His wisdom will at last make the complete sphere of His Truth to appear without dimness in glory.

PERHAPS the most obvious remark in considering this aspect of the subject is that the Bible which we have with all its misfortunes is better than no Bible at all. Does one quarrel with the arrangement of the books? Who can tell whether the Prophetic Books would ever have come down to us, if they had not been collected in what scholars to-day are inclined to regard as unscientific disorder. Certainly those who regret that the Psalms are not organized on some intelligible basis of classification, are making a demand on the original editors, which would have resulted in the loss of the finest poems in that collection. Better two Isaiahs or four, if you please, conglomerated into the present Book of Isaiah to the despair of the critical scholar, than the absence of any

one of them because, forsooth, the Bible ought to have been arranged on modern scientific principles. The same thing is true of the transmission of the Bible. Better any transmission, however uncritically done; better any translation, however imperfect; better any interpretation, however crude, narrow and astray, if it came out of sincere and honest hearts; better any re-production of the Truth in human lives, however feeble and mingled with earthliness;—than none of these at all. For such, after all, is the alternative—these or nothing. It is not a question of what God might have done, though, even then, some would argue that God Himself *could* not have given us a different Bible than that we possess. It is a question of historical facts. So far as one can know the past, it is safe to say, Demand a Bible from the fathers, which shall not be liable to the misfortunes which modern scholarship notes in the case of that Book which has come down to us,—and you will get no Bible at all.

A FURTHER step, however, may be taken. What may by our age be regarded as a mistaken and perverse treatment of the Bible is not necessarily mistaken and perverse for the age in which the Bible was thus treated. Some one may regard it as lamentable that Origen subjected the Scriptures to the trivialities of his allegorizing interpretation and thus gave an impulse to fanciful and unsubstantial notions which has been felt all the days since. But he with all his errors was the first real student of the Scriptures since the apostolic age, and his system, with all its crudities, was the first real systematic attempt to interpret the Bible, and thus both the man and his work proved a blessing to his age. The same reply may be made to the scholar vexed by the way in which chapters and verses are divided in our Bibles, so misleading to the uninstructed. The blessing, which such a division with all its errors was, compared with the cumbrous methods which had gone before, can scarcely be estimated. And so the argument might be pursued through all the so-called, and, indeed, real, "misfortunes" of the Bible—real to us, but in their time marks and means of progress in the knowledge of the Word of God.

EVEN more important is it to observe that those very misfortunes contain the elements on which the enlightened biblical scholarship of the present day is built. They have, practically, turned out to be blessings even to us. The thought deserves to be considered somewhat in detail:

(1) Were the books in the beginning unhappily arranged? The growing consciousness of this fact among earnest students has led to a more profound study in search of the real, vital, historical connections and relations of the biblical literature, of which we are enjoying the first-fruits to-day. Has this unsatisfactory arrangement of Scripture resulted in obscuring for long periods of time much biblical teaching which men ought to have known? By this mishance, if it be such, it has been given to us almost to discover a new Bible, new views of truth, new lights upon life, real additions to the power and range of revelation, while none of the might of the old Bible has been lost. The Scriptures have gained a unity from this re-arrangement in historical relations such as they never before were seen to possess.

(2) Do scholars find much to lament in the way the Bible was transmitted? Are they baffled in their search for the original text of the Old Testament by the want of manuscript material, while in the New Testament they are hindered by the multiplicity of it? Has the knowledge of the Word of God suffered thereby? All this is undoubtedly true. Yet as a result we have to-day a wonderfully close re-production of the actual words of the New Testament literature and men are studying the versions, especially the Septuagint, with a zeal and success, with an influence upon all spheres of biblical learning, which in other circumstances would never have been known.

(3) The case is peculiarly clear as regards the misfortunes of the Bible from its translators. How defective each of these versions is! How colored with the views of the age in which it appeared! How unhappy the condition of that Book which must submit to such maltreatment and misrepresentation! Yet, each translation, in itself imperfect, was in some respect a distinct advance upon its predecessors. Each made its successor possible; each made its successor a better

work. Our Revised Version is the outcome of a process which has included many erroneous translations, many defective versions. By so many "misfortunes" has the Bible come in so correct and so rich and racy an English vernacular to the Bible students of the present day.

(4) Are the various interpretations of Scripture a source of weariness and uncertainty to the student? Shall we commiserate the Book which so many have twisted into conformity with their favorite notions? This may well be done. But almost every interpretation has had its elements of truth. The over-emphasizing by the Reformers on the one hand of their views of the Bible, and the similar work of the Romanists on the other, have given us a broader and better idea of Scriptural doctrine. It is far better than if an infallible interpretation had been handed down from the first. As the outcome of all this the present age has a truer view of the sphere of biblical truth and holds it more clearly and strongly.

IF in the course of these suggestions any one underlying fact has made itself felt, it is that the Bible, in spite of its misfortunes and by means of them, was never a greater Book than it is to day. It never was known so well; it never was more powerful in its influence; it never appeared more Divine. This is what is to be expected, since it came from the living God and since the progressive apprehension of its teachings has been under His immediate supervision. He has made no mistake in permitting His Book to suffer from so many "misfortunes." Men have erred in their use of it, but He has used their errors for the blessing of mankind. Such has been the history of the Bible in the past. Such is its history to-day. We, with all our light and knowledge of it, will fall into mistakes regarding it, which the generations to follow will mark and above which they will rise. May we be kept from one mistake, the worst of all—that dealing with it which studies its teachings but practically denies its truth and power. The Book which we profess to believe and obey—may we never betray it in our lives.

ISRAEL'S GREATEST SIN: IDOLATRY.

By Professor BARNARD C. TAYLOR, M. A.

Crozer Theological Seminary, Chester, Pa.

The people of Israel had been taken by Jehovah to be a special people unto him; they had been rescued from the thraldom of Egypt in order that they might accomplish a work for Jehovah in the earth. They had been placed in a special relation to God, not simply that they might enjoy privileges beyond the other nations of the earth, but that they might be the agents of God to receive and disperse the truths that God would have men learn.

The significance of the conflict that was carried on between Israel and Egypt when the former would gain their freedom was stated to be in the purpose of God to show to Pharaoh that he who contended for the enslaved Hebrews was Jehovah, the eternal, self-existent Being. When the Israelites had reached almost the opposite extreme of their career, when they were brought in conflict with the mighty power of Babylon, and the nation seemed about to be lost by being sifted among the peoples around them, at the very time that the world-power seemed so sure of its victory over the kingdom of God on the earth; the prophet Ezekiel announces that the people once rescued from the grasp of Egypt will again be rescued from the power of their enemies, in order that these may know that the God of the Jews is Jehovah, the eternal, self-existent Being.

In the midst of all the idolatrous beliefs and practices of the many nations with which Israel came in contact there was to be held up, as a bright light in a dark and stormy night, the truth that there was but one true God and that he was Jehovah. To teach to the world this doctrine of Monotheism was the first and most important mission of the Israelites. If they should fail in this they would fail in a most vital particular. If the people chosen for this purpose should themselves turn from Jehovah, deny him, and accept

the sovereignty of the strange gods of the nations about them, they would not only be of no service to God in unfolding the truths that men should learn, but they would be a decided obstacle in the way of his purposes. That would be a most grievous sin.

Underlying very many of the laws that were given to the Israelites there may easily be seen, as a determining truth, the doctrine of God's holiness. In the camp of Israel there was to be nothing of an unclean character; for that which was unclean was a symbol of unholiness, and unholiness could in no wise be tolerated within the camp of Israel; for God was dwelling among them, and God was *holy*. And so the injunction is repeatedly made to the Israelites: "Be ye *holy*, for I am *holy*." Above the sacred Tabernacle was the fiery symbol of him who could not admit into his presence, nor allow to share in his companionship, any who were un*holy* or impure.

In the midst of all the debasing pollutions of the self-invented religions of the heathen nations with whom Israel came in contact there was to be a persistent protest against that which was un*holy* and corrupt. Associated with the thought of God there was ever to be the thought of a *holy* God. The heathen defended the unholiness of their thoughts, and the impurities of their lives, by the convenient belief that the gods were like themselves; that the gratification of their own sinful desires would indeed be a form of acceptable worship to their gods. But through Israel these were to be taught that Jehovah was a *holy* God; that they who had clean hands and pure hearts only could come into his presence. The cry of the seraphim, as they chanted in antiphonal chorus, making the posts of the temple doors to tremble with the sound, was to be the cry that Israel was to proclaim in the ears of the idolatrous nations of the earth: "Holy, holy, holy, is Jehovah of hosts." If now, Israel should fail to teach this truth, if they should themselves fall into the debasing, un*holy* practices of the nations around them, if they should, not simply fail to turn others from unholiness, but also in the very eyes of the heathen, connect with the worship of Jehovah the impurities of idolatry, they would not only fail

in their mission, but they would be a positive hindrance to the teaching of this most important doctrine of God's holiness. This would be a most grievous sin.

In contrast with the prevailing belief of the nations around Israel, that each separate people had its own god whose sovereignty extended only as far as the territory on which he was worshiped, was the doctrine taught to the Israelites: that Jehovah was Lord of all the earth: that not only did he rule the people he had taken for himself, but that the heathen also were responsible to him for their deeds. This truth was set forth with more or less clearness whenever Israel had to contend with the other nations for the supremacy, or for their independence. We find the name "Lord Jehovah" occurring with marked frequency in those prophets especially that prophesied at the time of Israel's greatest struggles with their enemies. They thus emphasized the fact that Jehovah was the universal and only Sovereign. If now in opposition to this teaching the Israelites should reject Jehovah as their God, and accept the god of some other nation as their Lord; they would not simply fail to impress this important truth upon the nations around them, but would most effectually teach that it was not so. Jehovah would be deposed from his rightful position in the estimation of man, and the name of God would be blasphemed among the Gentiles through them. It is very evident that this would be a grievous sin.

Closely connected with the doctrine that Jehovah was Lord over all men was the doctrine that all the powers of nature were in his control: that the rains were given and withheld at his pleasure; that the blessings of the field were from his hand; that what man enjoyed was the gift of the benevolence of Jehovah. This truth was especially impressed upon the Israelites when they were punished for their sins by the withholding of the early and the latter rain; or by the invasion of their land by the devouring locusts, God's great army; or by the intervention of their God on their behalf, when their enemies were routed by the storm, or overwhelmed by the sea, or destroyed by the deadly pestilence. If now Israel should turn away from Jehovah, and look to the idols

of the heathen for protection and support, seek from them the bounties that Jehoyah only could give; they would not only fail to teach to others what they themselves had been taught, but their conduct would proclaim the teaching to be false. Preferring idols to Jehovah for such a purpose would be a grievous sin.

In view of the great mission to which Israel was called and the vital interests that depended upon their fidelity to their trust, we are not surprised to find that the laws against idolatry were fully given, and that their sanctions were most severe. Not only was the nation threatened with severe punishment if they should forsake Jehovah for other gods, but any individual who in any way should lead others to the worship of idols was to be put to death, his nearest relative even being warned against sparing him.

It is quite probable that the laws by which Israel was to be distinguished from other nations, were intended chiefly to prevent such a commingling with the heathen as would result in Israel's becoming idolatrous. They were to destroy the Canaanites utterly, in order that these might not be a snare to them in leading them into a recognition of any as God but Jehovah only. The law against inter-marriage with other nations was not based upon the fact that the women of the other nations would not in themselves be fit for Israelite wives, but arose from the necessity of preventing the adoption of the idolatry of the heathen along with the wives from the heathen. The sad fate of Solomon fully justified the law, and showed its expediency.

In tracing the history of the Israelites it is very evident that their downfall was due to their idolatry more than to any thing else. From the first they manifested a tendency to depart from Jchovah, and to follow the practices of the nations about them. The period of the Judges is chiefly characterized by Israel's idolatry. The rod of chastisement fell most heavily upon the nation when it had rejected Jehovah, and had despised the Holy One of Israel. The work in which the prophets were most often engaged was endeavoring to bring the people whom Jehovah had taken as his special treasure back to their allegiance to their God. The severest

condemnation of the prophets was that which was hurled against the apostasy of Israel; the greatest punishments that they predict are punishments for spiritual adultery. Israel was an unfaithful wife, and shame must cover her; grief, disappointment, destruction must follow upon her evil course.

It had been declared from the first that if Israel should forsake Jehovah for the idols of the nations about them they would be removed from the land which Jehovah would give to them; and because of their persistency in this very sin the threat was at last fulfilled: the Israelites were carried into captivity. The blow that then fell upon them was a severe one, but it was effective in restraining them from repeating the sin that caused it; the nation did not again depart from the worship of Jehovah. Idolatry was torn from the heart of the nation: Jehovah was allowed to retain his supremacy over his chosen people. Israel sinned in other ways, but they did not again fall into that greatest sin, idolatry.

MEN AND METHODS IN BERLIN.

By Rev. A. W. HITCHCOCK,
Berlin, Germany.

About a year ago the STUDENT published a review of the Old Testament work done at Berlin. Perhaps, as a supplement to that, a glimpse at the method and personnel of some of the professors who lecture on biblical subjects will be of interest to its readers.

Of the two hundred and eight Americans enrolled among Berlin's eight thousand students, twenty-eight are under the theological faculty, while quite a number claimed as students of philosophy are also theologues. They seem to be especially attracted by Harnack, Weiss, Dillmann and Pfleiderer. And Von Soden, although only Privat Docent and a young man, is sure to win many hearers. Shall I introduce you to each of these men in turn, in lecture-room or seminar? Harnack, the father of a new school of church historian, is only forty years of age, and yet counts his followers in at least three chairs of other universities. Full of sympathy for his audience, full of fire, and of that enthusiasm for his work which gathers students about him and sets them at work — these qualities of the Teacher are backed by profound learning of the Scholar. His lecture-room is always well filled, his seminar is crowded. Each Tuesday night after his last lecture he gathers half a dozen of his best students and a few of us who are Americans about a table in a "Restauration" and we enjoy an hour's direct, personal contact with this genial, learned man, who always has something new and interesting for discussion. Now it is a new book, now a new theory in history or criticism. As a lecturer he is free from his notes, takes wide views, and by his marvellous knowledge of details in books and facts he connects things together from wholes, shows lines of development or of decay, makes dead things live and give their life to ages or to movements that run through centuries. He stands, gestures fully, a long per-

held by the tip of the holder in his right hand, and he rarely dictates. In fact, he is often so earnest, so eloquent, in his flood of thought expressed in pungent, cogent German, that one finds himself laying aside his pen in despair of taking notes, and is simply carried away by the man. This is true of Germans as well as foreigners, I find. There is no other professor for whom there seems to be such friendly enthusiasm.

Perhaps Weiss comes next, although there is an element that rather scorns him, among both the German and the American students. That is because of his position. A man in the *via media* is always accused of betrayal from the one side and of cowardice from the other. Still, he gains a large hearing on the Synoptics, both Exegesis and Introduction, on general New Testament Introduction, and in his seminar on Colossians. He impresses one as strong, alike in his separate judgments and in their united whole. The fact that his position with reference to the Synoptics was taken as far back as 1868, and has become, unchanged, the prevailing one among critics, certainly commends his work. More Americans hear him than any other professor here, and he welcomes them at his home of a Sunday evening now and then. He lectures sitting, in a conversational style, and often in a low voice which is hard for the foreigner to catch at first. His spirit of reverence and his sterling sense are his strongest characteristics. His seminar is more formally conducted than the others. The members rise when he enters until he bids them be seated. He is, however, very friendly and kind in his relations to the students. He seeks to lead them to think for themselves, not merely to quote commentaries. He is an excellent example of that rare man, the progressive conservative. When debate was hot over the election of Harnack to the University, Weiss, although differing from him in many points, defended his choice, saying to those who feared his influence, "If our Christianity fears scholarship, then it must set to work preparing scholars to defend it."

Dillmann I have known mostly in his seminar, where we have read the first part of Zechariah. His method is peculiar. He appoints four men to prepare, and expects them to have

settled opinions on every minutest point of accent, pronunciation, form and meaning, and to explain the variations of the LXX. from the Hebrew text. Woe be to the stupid or the careless! To them he is a tartar. It is surprising to see how surly and snappy this fine-looking old man can be. He tells one man that he pronounces Hebrew like a Jew (a fearful insult to such Jew-haters as most students are); another, that he would better go back to gymnasium and learn his grammar; and a third, who doesn't answer a question promptly, is saluted with "Well, can't you give some signs of life?" It is great fun for us who look on and laugh, but for the victim it is not so pleasant. Occasionally the professor refers in mild contempt to "Der kleine Strack" as "not very scientific;" and one unlucky student waved the red flag before him by citing as authority on some point this former pupil of Dillmann's.

Pfleiderer is best known in America as an "advanced" critic and authority on Paulinism. But this is only one phase of the wide and profound labors of this hard-working man. Philosophy of Religion, Exegesis and Ethics are other departments where he has worked with more or less success. His work this semester has been in exegesis of the Gospel and Epistles of John, and in Ethics. In the latter he is an interesting lecturer, the deep spiritual quality of his nature coming out in a way that surprises those who had thought of him as a "cold critic" and rather irreligious withal. He sits behind his desk, one hand playing with his bushy beard as he talks, seldom referring to his notes, often musing and even ceasing to speak. Then he seems to be endeavoring to grasp some far-off, elusive principle, or to be looking into another world of thought—or else making up his mind what to say next. At other times he becomes eloquent, earnest, even vehement in his expression of truths that have proved themselves to his experience.

Von Soden is one of the pastors of the "Jerusalemer kirche," an interesting preacher, full of Christian spirit, but not full of the old metaphysical theology. He has many points of agreement with Ritschl and with Holtzmann, but is always ready to declare an independent judgment. He is

already known for his contributions to commentaries on the New Testament. He reads at the University to about a hundred hearers on New Testament Theology. His lectures lead up to hope and joy and peace as the central moments, the objects of faith, in Christianity. Theology, he believes, can no longer be centered in Christology, but must find its center in Soteriology. Not speculation over Christ's being, but the fact of salvation, must be the main thing. His spirit is admirable, his personality attractive, and he seeks to be conservative of the faith of his hearers.

Such are a few photographs of men and methods in Berlin. If they serve to illustrate the work done here, they have served their purpose. I hope they will convince some that these scholarly men, with all their ability for critical work, are not unmindful of the spiritual side of our religion. They are most of them apt to impress the student with a sincere, deep piety which permeates their characters and tones their lectures. They have learned the lesson, so hard for us in America, that critical literary problems are one thing, and the problems of Christian faith are quite another.

THE DEVELOPMENT OF THE SABBATH AMONG THE HEBREWS.

By Rev. J. T. NICHOLS,

Olympia, Washington.

Having discussed in a previous paper* the origin of the Sabbath I propose to follow its history further. The first point of departure of the Hebrews from the Sabbath of the Accadians is an unchanging seventh day. When or how the worship of the moon and a division of the month into periods of about seven days was changed to a fixed week, with a Sabbath on the seventh day, without reference to the moon, we have no means of determining. It may have been done by Abram when he instituted Jehovah worship in order to separate the worship of the true God from heathen practices. The change must have been made after the separation of the Hebrews from the Accadians, because, as we have seen, the Babylonian Sabbath which was derived from the Accadian was celebrated on certain days of the lunar month rather than at a fixed interval of seven days. Yet the change must have been made very early in Hebrew history, for if the Sabbath had been dependent on the moon, it would not have attained that sanctity as an independent institution which we see it had. But established early and standing alone as a divine seventh day we can understand how it would become sacred and even confer a sanctity on the number seven.

A not improbable supposition is that it was changed by Moses. He altered the method of reckoning time among the Israelites, on their departure from Egypt, from the solar method which prevailed there to the older and simpler lunar method employed by their ancestors. The celebration of the full moon festival of the springtime was the occasion of their departure and naturally made the beginning of their year. So, too, when they took up their Sabbath observance, it is

* Cf. THE OLD AND NEW TESTAMENT STUDENT, Jan. 1891.

probable that he fixed the time for every seventh day irrespective of the moon. The mosaic era being the formative period in Hebrew history is the time when such a change would most easily and naturally occur. We have no record or intimation of such a change afterwards and know of no other time when it could well have taken place. It must have been made before the writing of the book of the Covenant which emphasizes the character of the Sabbath as an institution of humanity independent of moons.* The new moon celebrations mentioned in connection with the Sabbath are spoken of throughout the Old Testament as being observed independently of it and on different days. These appear, too, to be festivals rather than days of rest and abstinence. So, the Sabbath must have become independent of the moon observances before the time of these allusions.

The cause of the change may have been the desire to have an institution peculiar to the Hebrews and the worship of Jehovah or it may have arisen simply for the sake of convenience. The seven day period being the usual division of time would be the standard and the inconvenience of a week liable to variation even though it be but once in two months would be avoided by making the week a fixed period of seven days.

Aside from any proof of its existence before Moses we could not readily believe that he gave the Sabbath to the Israelites as an altogether new and unknown observance. Such is not the source of any other Hebrew institutions. We have no reason to suppose that any of the rites of their religion originated with him. Sacrifices, cleansings, circumcision, and the other ceremonies of the Israelites were much the same as those employed by the nations around them in the worship of their gods. As Moses adapted and sanctified these others to the worship of Jehovah, so it is natural to suppose that the Sabbath had its origin in some customary observance of the seventh day by the ancestors of the Hebrews or the nations around them. The passages which speak of the Sabbath as a sign between Jehovah and Israel (Ex. 31: 13; Ezek. 20: 12) are not inconsistent with this

*Cf. Ex. 20: 8; 23: 12; cf. also Deut. 5: 12.

view, for the observance of an already existing institution could be made the sign of the covenant. These passages do not deny the existence of the Sabbath in some form before Moses.

After the time of Moses the Sabbath becomes more a matter of history. We shall notice first the method of observing it. The chief point in the observance of the Sabbath from earliest times appears to be rest. It is probable that this was an important element in the Sabbath of the Accadians and in that of the ancestors of the Hebrews. The earliest records we have of the Sabbath show that the element of rest was invariably connected with it. Thus, we infer from 2 Kings 4: 25, that in the early part of the ninth century B. C. domestic animals were free, on the Sabbath, from the ordinary work of the farm, though the same passage also shows that journeys were taken on the Sabbath day. Amos 8: 5 indicates that in the last part of the same century all ordinary traffic was suspended on the Sabbath. So, two centuries and a half later, 600 B. C., Jeremiah forbids the bearing of burdens, not stating it as a new command but as the law of the fathers (Jer. 17: 21-27). In the exile period Sabbath keeping became among the Jews a mark of fidelity to their religion and its observance was strictly insisted upon. It was to be made an honorable, holy, day and a day of delight observed by turning away from one's own pleasures, duties and conversation to the peculiarly appropriate duties of the day (Is. 58: 13). Eunuchs are permitted to enjoy its privileges and are promised a name and a memorial in the temple of God for their faithfulness.

After the exile the Sabbath seems to have grown in strictness. We have an account in Neh. 13: 15-22 of the enforcement of the neglected Sabbath laws. The desecration consisted in the treading of wine presses, bearing of burdens by men and animals, the selling of victuals and wares.

The scribal laws came into force in the later centuries and the Sabbath was a yoke of oppression from that time, till the time of Christ. Thus we find the sanctity of the Sabbath so thoroughly fixed in the minds of the people that the Jews were exempted by the Romans from military duty on the

seventh day. Their ideal was absolute rest. The other observances of the Sabbath besides rest, were the sacrifices which were double those of ordinary days (*Numbers 22: 9*), and holy convocations (*Lev. 23: 3; Is. 1: 13*). *2 Kings 4: 23* shows that it was customary to go to the prophet on Sabbaths and new moons. On the Sabbath the shew bread was renewed (*Lev. 24: 8*). Joy and pleasure do not seem to have been wrong (*Hos. 2: 11*).

Such being in general the facts relating to the observance of the Sabbath, what do we learn from them, as to the observance of the Sabbath at different periods in the history of the Hebrews? Was there a growth and development of the Sabbath from the form instituted by Moses, and observed by the people in the early centuries after the conquest, or did it remain essentially the same from Moses till the time of Christ? That the Sabbath of the scribes was developed in the period of pharisaic legalism preceding the Christian era into something different from the Sabbath preceding the exile, and that the Sabbath burdens condemned by Christ were not laid upon the people by Moses, is universally admitted.

But that there was any change in the character of the Sabbath laws and observances, before the fourth century B. C., sufficient to affect its essential character we have no proof. The Sabbath of early Israel is essentially the Sabbath of rest. The conception of the Sabbath as a day of rest is maintained throughout.

That in the early periods of history the Sabbath was a rest only of farmers and laborers for humanistic purposes, cannot be proved. It is only natural that such rest should be most prominent in the codes, for the Israelites were an agricultural people.

Omitting the testimony of the Hexateuch, the date of whose authorship is a subject of dispute and which I shall consider later, we find from very early times traces of strict Sabbath laws, and a varying carefulness in observing them.*

The allusion to the temple worship in *2 Kings 11: 5* † and *16: 18*, indicates an elaborate service connected with the

* Lotz.

† Cf. *2 Chron. 2: 3, 4*.

observance of the Sabbath as early as the eighth and ninth centuries B. C. "When will the new moon be gone, that we may sell corn, and the Sabbath that we may set forth wheat" (Amos 8: 5), gives indisputable evidence that there was a law, known and enforced against trafficking on the Sabbath. Though Hos. 2: 11, "I will also cause all her mirth to cease, her new moons, her feasts and her Sabbaths," shows that mirth was allowed at this time, it does not indicate that the Sabbath was not a day of rest. It is held by some that with Isaiah the Sabbath was only a day of sacrifices, but Is. 1: 13 "Bring no more vain oblations, incense is an abomination unto me, new moons and Sabbaths," only shows an abhorrence for heathen observances. Jer. 17: 21-27 shows that a strict Sabbath law was known as early as 600 B. C. It gives a direct command against burden bearing, and does not state it as a new law, but bases the command on the law of the fathers.

The law was violated but the fact of violation involves the existence, and the knowledge of the law. So in Lam. 2: 6, the complaint is made that the Sabbaths have been forgotten. The more elaborate laws of the Priest code seem to have been known to Ezekiel in the early period of the captivity. He refers to the Sabbath as given to the nation by God in the time of Moses, and complains of its profanation (Ezek. 20: 13, 16, 21, 24; 22: 8, 26; 23: 38).

In their captivity the Sabbath was wellnigh the only part of the outward forms of worship left to the Hebrews. So, as a peculiar custom distinguishing in outward observance the Jews from the other peoples with which they were associated, it became a test of faithfulness and a sign of nationality, and in this way its importance was increased. This increased importance is however no proof that the demands for observance were any more exacting, or that the day was observed any more carefully than before the exile. In this period of depression and national dishonor all religious observances had a more spiritual signification, and were filled with a deeper meaning. So the Sabbath came to be more a day of worship and spiritual meditation than formerly (Is. 58: 13; 66: 23).

After the exile we find in Neh. 9: 14, that the people acknowledge the Sabbath to be given by God, and covenant to keep the law which their fathers had kept (Neh. 10: 31-33). Nehemiah enforces the Sabbath law by stopping the treading of wine, the bearing of burdens and trafficking on the Sabbath, but this does not imply in any way that a stricter Sabbath was demanded immediately after the exile, than before it, and that its observance was then first enforced as a civil law.* It came to be of more importance probably, and doubtless was enforced more successfully than previously, for under the Persian rule the circumstances were more favorable. But it was not new and stricter regulations which were enforced, but the old laws which during the exile had fallen into disuse, and become inoperative at Jerusalem were revived. The argument which Nehemiah uses is that it was because of just such profanations that God brought destruction upon the fathers (13: 18). This strictness of Nehemiah was not a new and unknown thing. Jeremiah we have already seen (17: 21-27) speaks against burden bearing in Jerusalem and calls for the enforcement of the law. The suppression of traffic on the Sabbath could not have been an innovation, because such a law was in force in the time of Amos. It does seem strange that the people should have engaged in such profanation of the Sabbath if they knew of a penalty of death which was liable to be incurred. But the law may not improbably have fallen into such disuse as to be practically unknown. A complete neglect and ignorance like this is surely not an inconceivable thing when the New England states have to-day so many puritanical Sabbath laws which are not enforced. Revival and enforcement like that of Nehemiah are also not unknown to us.

Let us now examine the different codes to see if they differ essentially as to the character of the Sabbath. The code of "E" reads "Six days shalt thou do all thy work and on the seventh thou shalt rest" (Ex. 23: 12). So in "J" we read "Six days shalt thou labor and do all thy work but the seventh is a Sabbath unto Jehovah thy God. In it thou shalt not do any work." "Six days thou shalt work but on the seventh

* Cf. Article "Sabbath," *Encyclopædia Britannica*.

day thou shalt rest in plowing time and in harvest thou shalt rest" (Ex. 20: 10; 34: 21). The evident meaning is that all customary work is to be done in six days. Farm labor is particularly mentioned because it was the most important work of the people and from its importance at certain seasons of the year was most liable to infringe on the Sabbath and at a time too when for humanitarian reasons the rest was most needful, but to make the law apply to such labor alone is an unwarrantable limitation. "J" shares in the story of the manna with "P" (Ex. 16: 25-30), where we read "Abide ye every man in his place. Let no man go out on the seventh day. So, the people rested on the seventh day." This indicates a Sabbath law which approached in strictness the code of "P."

The Deuteronomist also makes a universal statement. "Six days shalt thou labor and do all thy work, but the seventh is a Sabbath unto Jehovah thy God, in it thou shalt not do any work" (Deut. 5: 12-14). All work is to be done in six days and none on the seventh by any of the household.

In the code of "P" the rest of the Sabbath is not more strongly stated but is made more specific by the statement of the particular things to be avoided, as gathering of sticks, making fire, baking (Ex. 16: 23, 24; 35: 2, 3; Numbers 15: 32). It also emphasizes the solemn religious rest connected with the rest of God and observed by holy convocations. It follows that the penalty of profanation was the severest possible.

We see then that whatever be the dates of the different codes they all teach that it was the law, at least, of the nation that all labor should cease on the Sabbath day. To what extent these laws were enforced we have no satisfactory evidence, though we have seen already that at times they fell into disuse. And we have no evidence that Sabbath breaking was in general a capital offense among the Israelites.

Let us now examine the codes to see their views of the reason and purpose of the Sabbath rest. There are three different reasons which we can conceive of as operating to effect the reestablishment of the Sabbath in the time of Moses. The most prominent and influential would be the

worship of the God of the fathers. This seventh day instituted for worship and connected from the beginning with religious observances would naturally be devoted by the Hebrews to the worship of Jehovah, and so would be a holy day. Another reason would be a desire to revive a custom of their ancestors. The same desire which moved them to ask for a holiday from Pharaoh to hold a feast of their nation on the full moon would impel them to renew their ancient Sabbaths. Humanistic reasons would also have weight. They had felt the evils of excessive toil in the slavery of Egypt, and would wish to leave an institution of regular rest to their descendants. Another reason might be that by this constantly recurring respite from work the nation would have a perpetual reminder of its deliverance from bondage.

Different codes give varying emphasis to the different reasons for Sabbath rest and worship. With "E" the humanistic reason is uppermost; the reason given for rest is that cattle, servants and foreigners may be refreshed. So the reason for the rest of land every seventh year is that the poor, and the beast of the field may eat. The writer looks at the Sabbath observance from the standpoint of a man and a farmer, and so emphasizes the need and value of rest to laborers.

The idea of worship to God in this writer is not entirely overlooked, however, for the Sabbath is to be kept holy (20: 8). If it rested on humanistic reasons alone, as Lotz remarks, then other days than the seventh might be substituted, and those who do not labor six days, need not rest the seventh. Moreover it is a command to masters as well as servants.

"J" also looks at the Sabbath from the agricultural standpoint and lays stress on abstinence from labor even in time of ploughing and harvesting. It was in such points that the Sabbath touched the life of the people, and it is but natural that the humanistic and agricultural side of it should be most prominent in these writers. The fact that it is a Sabbath to Jehovah is not forgotten however (Ex. 20: 10).

When we come to the code written from the Priestly standpoint we find, as we expect, that in the reasons given for the Sabbath the emphasis is laid upon its religious significance.

“The seventh day is a Sabbath of solemn rest holy to Jehovah” (Ex. 31: 15). This rest is based on the fact that God rested from the work of creation on the seventh day (Ex. 20: 11) and the Sabbath is to be kept holy as a sign of the Sinaitic covenant. As “P” looks at the Sabbath from his favorite standpoint of covenants, so “D” views it with reference to the deliverance from Egypt and the bondage of the children of Israel there, using his common phrase, “And thou shalt remember that thou wast a servant in the land of Egypt and the Lord brought thee out thence with a mighty hand and a stretched out arm. Therefore the Lord commanded thee to keep the Sabbath day.”

Though a varying emphasis is laid on the reasons in the different codes, yet the purposes of rest and worship are seen in them all. “Rest” is the root meaning of the word for Sabbath and rest is emphasized in all the laws beyond all other Sabbath observance. Rest for worship though not emphasized except in “P” is indicated in all the codes. Thus “E” reads “Keep holy,” (Ex. 20: 8); “J,” “Sabbaths to Jehovah,” (Ex. 16: 25); “D,” “Keep holy, for God brought thee out of Egypt” (Deut. 5: 12-15).

Our conclusion then from our examination is that though the Sabbath had a different significance at different times, was viewed in different lights and was observed with varying degrees of strictness and at times fell into extreme neglect, yet its essential character remained unchanged until the legalistic period preceding the Christian era.

HOW TO PREPARE AN EXPOSITORY SERMON ON PSALMS XLII. AND XLIII.*

By Rev. PHILIP A. NORDELL, D. D.,
New London, Conn.

In preparing an article on the above topic the writer is explicitly informed that what is required is "not an expository sermon," nor "an outline of an expository sermon, but directions to the ordinary minister how to prepare such a sermon." The present article, then, is not a disquisition on the advantages of expository preaching, nor general directions for this department of homiletics. It aims at nothing farther than giving suggestions that may be helpful in working out an expository sermon on one particular section of Scripture. Possibly, however, the solution of one problem may assist in the solution of many others.

The first requisite in preparing an expository sermon on this passage of Scripture, or any other, is a clear idea of what an expository sermon is. It is not a succession of rambling remarks on heterogeneous subjects suggested by the disjointed words, phrases or sentences of the passage under consideration. It is not an efflorescence of sacred rhetoric or of pious exhortation which hides the text, as a vine hides beneath its own luxuriant foliage the tree over which it climbs. It is not a jejune grammatico-historical dissection of dead words, regardless of the living spirit. Expository preaching involves far more than commonplace exhortation, or critical exegesis. Yet it must not be inferred that a sound and careful exegesis is of no importance. It is the *sine qua non* of expository preaching. A thorough understanding of the writer's environment, together with an accurate analysis of his thoughts and feelings is the foundation on which such a

* This article is the second in a series of expository hints and suggestions, the first of which, by Professor George B. Stevens, entitled "How to prepare an expository sermon on the Life and Work of Stephen," appeared in the January number of the STUDENT.—THE EDITOR.

sermon rests, and the material out of which it is built. An expository sermon, accordingly, takes some inspired line of thought, or a biographical or historical narrative, and uses it as an illustration of permanent principles which it is the preacher's business to apply to the immediate and specific needs of the people who hear him.

We are now prepared to address ourselves to the two psalms, the forty-second and the forty-third, which form the subject of this paper. Originally they seem to have constituted a single poem, having one inscription, an identical situation, character, and refrain. They are therefore considered together.

1. *Historical Situation.*

(a) Authorship and Date. The inscription, which originally embraced both psalms, attributes them to the "Sons of Korah," a Levitic family long and prominently connected with the temple service. The author seems to have been a priest who had formerly been employed about the altar (43:4). He was not only a poet, but a musician skillful in the use of the harp (*ib.*). Time and again he had marched at the head of the happy processions of pilgrims that gathered at the great national feasts at Jerusalem. As they went up to the house of God his powerful voice had led their lofty songs of praise and thanksgiving (42:4 *). As the tone of the psalm is so strongly Davidic, and as it fits so admirably into the well known facts of David's flight at Absalom's rebellion, it has been conjectured to be the composition of some Korahite priestly singer who followed in David's train. There is no farther clue to the date.

(b) Place and Environment. Verse 6 fixes the place of composition in "the Land of Jordan," near "the Hermons," possibly in "the little hill" country skirting the foot of this range. In the intervening valleys mountain-torrents swept down with a great rush and roar, forming in many places lofty cataracts. Possibly the writer was near one of these cataracts (incorrectly rendered "water-spouts," 42:7) whose

* The references in the forty-second psalm are to the English Version. The Hebrew has twelve verses instead of eleven, the inscription being numbered as the first verse.

"voice" reminded him of ocean-billows breaking on a rocky coast. He was either a fugitive escaping from some overwhelming disaster in his own land and finding refuge among hostile heathen neighbors, or more likely a captive borne away by some predatory band or victorious army. Enemies, who were never weary of deriding him for his faith in God, surrounded him on every side. Not only was he the object of their bitter mockery, but of their cruel oppression (42:9; 43:2).

2. *The Writer's Mental and Spiritual State.*

(a) Profound Mental Dejection. He was friendless, homeless, intensely out of harmony with his environment, unable to see any way of escape from his troubles, and therefore unutterably wretched. He abandoned himself to a grief so acute that it dissipated his appetite for ordinary food, and his tears became his daily "bread" (42:3). In contrast with his painful surroundings he recalls those festal days when the happy throngs that followed him to the house of God caught up and reechoed his joyful songs. The bare memory of those golden seasons now plunges his soul into such depths of misery that the reproaches of his enemies seem like pitiless blows that crush his very bones (42:10). Perhaps, too, he had earnestly prayed and eagerly hoped that God would vindicate Himself and His servant by a speedy deliverance. The failure of this hope added a still keener sting to the persistent taunts of his enemies, "Where is thy God?" God seemed to have forgotten him (42:9).

(b) His spiritual state, on the contrary, was one of irrepressible longing after God, and of immovable confidence in Him. Outwardly he might seem to be submerged beneath great floods of adversity, but inwardly he soars into a realm of perfect peace and safety. In his despondency he might be tempted to believe that God had forgotten him and cast him off, but no affliction is so deep and dark as to hide from his eyes the evidences of God's daily care and loving-kindness, and therefore even the silence of the night becomes jubilant with praise (42:8). The temple and its holy service were far away, but He whose presence sanctified the temple was close at hand to hear the prayer of His oppressed servant, to render him justice, to vindicate his cause from the assaults of

wicked and deceitful people (43: 1), and by means of His light and truth to bring him back with exultant joy to the sanctuary on the holy hill (43: 3, 4). Again and again he upbraids himself for his dejection of soul, and, as often, cheers himself with the triumphant assurance that in due time he will experience God's help, and praise Him for a glorious deliverance (42: 5, 11; 43: 5).

3. The Central Thought in these Psalms.

(a) The soul's supreme and only satisfying good is God.
 (b) This thought is expanded as follows. No outward adversity or affliction compares with the sense of being cast out from God's presence, or of being forgotten by Him. Nor does any outward calamity ever justify a loss of confidence in Him. He may hide Himself for a little while from those who eagerly thirst for His presence, but in His own time and way He will show Himself as their unfailing help in trouble. In a word, dejection of soul is best cured by a firm trust in God.

4. Analysis of the Central Thought.

Subdivisions for the sermon may be suggested by the three strophes of the psalm, e. g.,

- (a) Longing for God as the source of all spiritual life and joy (42: 1-6).
- (b) Confidence in God notwithstanding overwhelming calamities and the taunts of enemies (7-11).
- (c) Prayer to God issuing in deliverance and exultant joy (43: 1-5).

5. Application of Central and Subordinate Thoughts.

The preacher must have an object as well as a subject. Whatever his subject it must be brought into line with the thoughts and experiences of the living men and women before him. He must adapt his theme to their immediate needs. And so in this instance the specific elaboration of the psalmist's thought will depend on the spiritual condition of the congregation addressed. A few such conditions and lines of treatment may be suggested here.

- (a) The church may have been led captive by the world. Stripped of its spiritual power, pitied by saints and scorned by sinners, it sits helpless and despondent, recalling past seasons of refreshing when the right hand of the Most High

was revealed. Those were days of abounding spiritual life, of enthusiastic activity, of thanksgiving and praise. Now, on the contrary, God seems to have withdrawn His favor and His power. The church tries this expedient or that, this new form of organization or that, and as a last resort turns its pastor adrift in order to secure one who is warranted to "draw," but all in vain. To a church that has gotten through with such means, that really feels and deplores its spiritual desolation, that earnestly longs for the return of God's favor, and is deeply conscious that its hope and help are in Him alone, this hymn of the Old Testament church is strikingly appropriate. It is crowded with "revival" thoughts.

(b) It describes, furthermore, an experience that is more or less frequent in the life of every true believer. Seasons of spiritual gloom darken the sunshine in the soul. Doubts and fears sweep down like tempests from the sky. "Into each life some rain must fall." The very fact that God seems far away intensifies the soul's irrepressible yearning for fellowship and communion with Him. This psalm voices the deepest cry of every truly religious soul—the cry for the living God.

(c) There may be afflicted ones to comfort. Standing in the shadow of a sore bereavement how often one is tempted to exclaim, "All thy waves and thy billows are gone over me!" "My tears have been my meat day and night." The cloud of sorrow seems almost to have hidden God's face. Spiritual enemies suggest the thought, "Where is thy God" who could so ruthlessly blot out the light of thy life? To every stricken and troubled heart the words of the psalmist are richly laden with consolation and strength. They seem to say, "Let not your soul be disquieted within you. Never mind if you cannot solve all the mysteries of Providence. Hope thou in God, and thou shalt yet give thanks to Him who, in the midst of thy darkness, is still the health of thy countenance and thy God."

In these, and many other ways, the experience of the psalmist may be made to fit into the experiences of men to-day. The wise preacher will aim to do this by coming into personal contact with his people, and ascertaining their spiritual needs.

THE GOSPEL OF JOHN.

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

BY WILLIAM R. HARPER AND GEORGE S. GOODSPED,

YALE UNIVERSITY.

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

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The Contents: We are to tell of the revelation of God to men, which was manifested in Jesus, who is the divine Revealer become flesh. While his own people would not receive him, some of us saw and were blessed in his manifestation of God's love. Would you see and believe as we? Begin with John's testimony to him as the Christ, the Lamb of God. He points his own disciples to Jesus, and soon after declares that his own work has found its consummation in the growing ministry of Jesus. Jesus, by personal interviews, rouses faith in five of these disciples, and strengthens it by "signs" and teachings in Cana, Jerusalem and Samaria. As men hear and see him in Jerusalem, some hold aloof, questioning his claims, others partially favor, some like Nicodemus, earnest though uncertain, hear him disclose the divine truth of salvation. A chance meeting with a woman in Samaria leads to his manifestation of himself as the Christ to her and her people, who believe on him. A Galilean nobleman and his family are brought by the second "sign" in Galilee to believe on him. Thus the work of self-manifestation is begun in all the land; faith is roused and strengthened, while doubt and want of sympathy with him begin to appear. The friends of light come gladly to him; the children of evil are judged by his presence; for he comes from heaven, the gift to men of the God of love, to bring life to those that believe on him.

Part III. THE CENTRAL MANIFESTATION AND THE CONFLICT. John 5 : 1-12 : 50.

REMARK.—A new period in the ministry now begins. A more public and more definite manifestation of himself, his teaching and his authority is made by Jesus. At once he is met by opposition, and we are introduced to a scene of conflict.

Division I. 5 : 1-47. The Outbreak of Opposition at Jerusalem.

§ 1. Chapter 5 : 1-9.

i. The Scripture Material :

- 1) V. 1. After this Jesus goes up to a feast at Jerusalem.
- 2) vs. 2, 3. There, in the porches of the pool of Bethesda, which was by the sheep-gate, lay many sick and crippled.
- 3) vs. 5, 6. Jesus observes one cripple, who has been ill thirty-eight years, and says to him, Do you want to be cured?
- 4) v. 7. He replies, When the water is bubbling, others get the start of me, as I have no one to put me into the water.
- 5) vs. 8, 9. Jesus says, Up with your bed and go; and off he goes healed. This was done on the Sabbath.

2. The "Sign" on the Sabbath: Some time after, while Jesus is at a feast in Jerusalem on the Sabbath, he observes at the pool of Bethesda, among many sick people lying in the porches, one who has been ill for thirty-eight years. He says to him, "Do you really want to be healed?" The man replies, "I want healing indeed, but I am friendless, and at the moment the pool bubbles with healing water, I am too feeble to hurry down without help before another has blocked the way." Jesus says, "Get up and carry away your bed." He is healed that instant and departs.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Knew that he*, etc. (v. 6), either (a) by supernatural insight, or (b) by common report, or information from the sufferer himself.
- 2) *wouldest thou*, etc., a question (a) of doubt, as though the man had become disheartened, and had lost ambition to get well, (b) to stir his mind to activity and zeal, (c) implying a promise and encouraging him to hope for help.
- 3) *no man* (v. 7), he was poor, or friendless.

2. Connections of Thought:

- 1) *Sick man answered*, etc. (v. 7), note the indirect answer, i. e. (a) "I am willing enough but what is the use, I have no one to help me," etc., (b) does it imply any faith that Jesus would help?
- 2) *Jesus saith*, etc. (v. 8), does Jesus thus speak because he sees that the man has faith to take him at his word?
- 3) *now it was*, etc. (v. 9), (a) perhaps better "*but it was*," etc., (b) explains the events that followed.

3. Historical Points:

- 1) *After these things* (v. 1), how long after depends on the following words.
- 2) *a feast*, (a) if this is the correct reading, the particular feast meant is uncertain, depending upon whether 4 : 35 (cf. note there) be taken as a mark of time; if so, it is probably "Purim," (b) cf. margin; if this is correct, it is the "Passover," (c) the decision here makes a year's difference in the estimate of the length of Jesus' ministry (cf. 2 : 13 "Passover" to 6 : 4, Passover = 1 year); if 5 : 1 is also a "Passover," then another year must be added, of which there is no record, (d) if "Purim," then from 4 : 35, December, to "Purim," March (3 months), fall the events of the Galilean ministry up to the mission of the Twelve, Mk. 6 : 7; Lk. 9 : 1, (e) there is, however, much uncertainty involved here.

4. Manners and Customs:

- 1) *Sheep gate* (v. 2), (a) cf. Neh. 3 : 1, 32; 12 : 39; (b) or "sheep pool," (c) where the sheep were gathered either for sacrifice or for sale.
- 2) *pool*, characteristic feature of the city, cf. 9 : 7.
- 3) notice now the picture of the hospital life of the city, the porches for protecting the sick, the medical ideas of the time.
- 4) cf. margin, v. 5, and note that, while not a part of the text, it discloses characteristic conceptions of the time.
- 5) *Hebrew* (v. 2), i. e. "Aramaic," a dialect spoken in Jesus' time in Palestine.
- 6) *take up thy bed* (v. 8), the bed hardly more than a mattress or pallet.

5. Literary Data:

- 1) Familiar words, vs. 1, 6.
- 2) consider this narrative as coming from an eye-witness.

6. Review:

Review now the condensations of 1 and 2 with the help of the material gained in your study.

4. Religious Teaching: *Others may "step down before" you "into the pool," but Jesus comes to help just those persons who "have no man" to help and deliver them. "Wilt thou be made whole?" Then "arise" at his word of command.*

§ 2. Chapter 5 : 10-18.

1. The Scripture Material :

- 1) vs. 10, 11. So the Jews told the healed man that to carry the bed on the Sabbath was not lawful, but he replied, The one who healed me told me to do so.
- 2) vs. 12, 13. When they asked who this one was, he said he did not know—for Jesus had passed quickly into the crowd.
- 3) vs. 14, 15. Later Jesus looked him up in the temple, and when he bade him learn from this disease to cease from sin, the man brought word to the Jews that Jesus was the one who healed him.
- 4) v. 16. They then persecuted Jesus because he did this on the Sabbath.
- 5) vs. 17, 18. When he replied, "I work as my Father does," they tried to kill him, because besides breaking the Sabbath, he also made himself equal with God by calling Him his Father.

2. The Protests of the Jews: The healed man is told by the Jews that carrying a bed is unlawful on the Sabbath. He justifies himself by saying that his healer had bidden him do so. He cannot tell them who he is,—Jesus had slipped away in the crowd,—until Jesus finds him in the temple and says to him, "Cease your life of sin, or you will be in a worse case." Then he knows, and tells the Jews that Jesus is the man. They attack Jesus because he will keep doing such things on the Sabbath. His reply is, "Since my Father has never ceased to work, even to the present hour, I, too, must work as He does." Thereupon, at his calling God his Father, as though he set himself beside God, they are the more bitter, even seeking to kill him.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Not lawful* (v. 10), according to a literal interpretation of Ex. 20 : 10 ; 35 : 3 ; Numb. 15 : 32-35 ; Jer. 17 : 21-23 ; Neh. 13 : 15, they were right.
- 2) *in the temple* (v. 14), where the man may have gone to give thanks for deliverance.
- 3) *sin no more*, (a) i. e. lit. "do not keep sinning any longer," (b) light thus thrown on the source of his disease, (c) motive of Jesus in this?
- 4) *told* (v. 15), (a) how should he know this from the words of v. 14? (b) why should he go and tell—out of gratitude to Jesus, defiance of the Jews, deference to their prejudices or fear of them?
- 5) *persecute* (v. 16), (a) lit. "keep persecuting," (b) the beginning of conflict which went on growing.
- 6) *my Father* (v. 17), cf. 2 : 16.

2. Connections of Thought :

- 1) *So the Jews said* (v. 10), cf. v. 9 b, Because it was the Sabbath, the Jews protested, etc.

- 2) *but he answered*, etc. (v. 11), note the indirect reply—(a) excuse,—I do so, because the man who healed me told me to, (b) defiance,—I do so, because surely the man who had power to heal me, has the authority to give me this further command.
- 3) *a multitude being*, etc. (v. 13), Jesus had slipped into the crowd, (a) to avoid the man's thanks or the multitude's acclamations, or (b) while the man was quite overwhelmed or overawed by the "wonder."
- 4) *and I work* (v. 17), (a) i. e. because my Father works up to the present moment, therefore I work, (b) is the relation one of equality of position, or dependence of activity?
- 5) *making himself equal*, etc. (v. 18), i. e. called God his father, either (a) because he made himself equal, etc., or (b) *and so* made himself equal.

3. Historical Points :

- 1) *Did these things on the Sabbath* (v. 16), (a) lit. "was accustomed to do," etc., pointing to a recognized principle of action, (b) note the previous conflicts in the Galilean ministry, Mark 2: 23-3: 6.
- 2) *My Father worketh*, etc. (v. 17), notice the argument here, "I must do as my Father does;" compare the reasons given in the Galilean ministry, (a) Mk. 2: 27, 28, lordship over the Sabbath, (b) Mk. 3: 4, the Sabbath exists that men may do good thereon.

4. Literary Data :

- 1) Notice familiar word in v. 10, 15.
- 2) Observe familiar forms of construction, (a) It is the Sabbath *and* it is not, etc. (v. 10), meaning *because* it is the Sabbath, it is, etc., so v. 17, (b) *he that made me whole, the same*, etc. (v. 11), emphatic repetition, cf. 1: 2, 6, 18, 33.

5. Review :

The material of 1 and 2 may now be studied in the light of this re-examination.

4. Religious Teaching : As the Father was Jesus' example and model in his life on the Sabbath, so must the life of Jesus on that day be the example and model to his followers. As his Sabbaths were full of the restful activity of loving kindness, so must theirs be. That is not a Christian observance of the day of rest which leaves no room for the exercise of helpfulness, which is not marked by the manifestation of love to men.

§ 3. Chapter 5 : 19-47. The Response of Jesus.

REMARK.—Jesus replies, but his reply, far from being an apology or even a defence of this particular act, becomes a definite statement of his Divine authority received from the Father and testified to by Him.

¶ 1. Chapter 5 : 19-30.

i. The Scripture Material :

- 1) V. 19. Jesus replied, Be sure of this, the Son sees what the Father does, and does that and that only.
- 2) vs. 20, 21. For out of love the Father shows the Son what He does, and for your astonishment will show him greater things—the Son like the Father raiseth the dead at his will.
- 3) vs. 22, 23. For He has handed all judgment over to the Son, that the Son may be honored as the Father, and the Father in the Son.
- 4) v. 24. Be sure that he who accepts my word as the word of God is not judged, but has passed into eternal life.
- 5) v. 25. Be sure that the dead are hearing the voice of God's Son, and are coming to life.
- 6) vs. 26, 27. Because the Son was given life to have in himself as the Father, and the right to judge, too, as son of man.

- 7) vs. 28, 29. Marvel not, for those in the tombs shall be raised at his command, doers of good to receive life, doers of evil to receive condemnation.
 8) v. 30. But my power rests not in myself; my judgment is as I hear; it is therefore right, because I seek His will alone.

2. The Son and the Father are at one: Jesus replies to their charge of claiming equality with God, saying, "I, the Son, am in such loving union with the Father, that my work is to do His work and that alone. He shows me His work and I do it—you have seen but little compared with what, to your amazement, you will see. He gives to me, His Son, His own power to make the dead alive. I am, by reason of His gift, the source of life. He has assigned to me, since I am a son of man, the right to judge mankind. His purpose in these gifts is that I may have from men the honor which He has."

Be assured that, to those who accept my word as His message to men, I give eternal life. Yea, even now the dead hear my voice, and are coming to life. Do not wonder at this. For the time is coming, when, at my command, the tombs shall give up their dead, some to enter into life, some to abide in condemnation, according as they have done good or evil. But, in all this, I seek only my Father's will. When I judge, I hear and announce His judgment, and therefore it is right."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *The Son* (v. 19), i. e. I who am the son.
- 2) *nothing of himself*; (a) i. e. is not independent of the Father, (b) as the Jews inferred.
- 3) *sheweth* (v. 20), implying that, having been shewn to the Son, they are done by him.
- 4) *greater works than these*, (a) those already done, e. g. 5: 2-9, (b) they are given in vs. 21, 22.
- 5) *judgment* (v. 22), (a) cf. vs. 24, 27, 29, 30, (b) determine whether "condemnation" is implied.
- 6) *my word* (v. 24), i. e. my message from God.
- 7) *the dead* (v. 25), is this literal or figurative?
- 8) *they that hear*, i. e. (a) and in hearing they shall live, or (b) they that hear and obey, etc.
- 9) *the Son of Man* (v. 27), better, as margin.
- 10) *in the tombs* (v. 28), literal or figurative?
- 11) *I* (v. 30), emphatic disclaimer of independence.
- 12) *I hear*, (a) i. e. from the Father, (b) note present tense.

2. Connections of Thought

- 1) *Therefore answered* (v. 19), because of remarks made in his presence by some, that he was trying to make himself equal with God (v. 18), he *therefore* said, (a) I am not independent of the Father, but I do the very work that He does (v. 19), (b) the secret of it is that He loves me and makes known to me His works for my doing (v. 20), (c) He has given me two great prerogatives, that I may have equal honor with Him (vs. 21-23), (d) you shall see me carry them out among men (vs. 24-29), (e) yet in it all I am not independent of Him (v. 30).
- 2) *loveth the son and sheweth* (v. 20), i. e. because He loveth, He sheweth.

so, for as the Father, etc. (v. 21), I said "greater works would He show," because He will bestow His life-giving power, etc.

- 4) *for neither doth, etc.* (v. 22), i. e. either (a) is parallel to v. 21 and explains v. 20, or (b) the Son has free choice in the quickening of the dead (v. 21), because judgment has been given to him.
- 5) *for as the Father, etc.* (v. 26), i. e. the Son can give life, because the Father has made him a source of life.
- 6) *because he is the Son of Man* (v. 27), i. e. he is given the right to judge, because he is qualified by his true humanity for judging mankind.
- 7) *for the hour cometh, etc.* (v. 28), (a) i. e. do not wonder at this spiritual and present judgment and resurrection, because I have the power over the future final resurrection, (b) he who has the latter must have the former, (c) he argues from their standpoint.
- 8) *because I seek not, etc.* (v. 30), i. e. his decisions are right, because they are not tinged by self-interest, but reflect the wisdom of the righteous God.

3. Literary Data:

- 1) Notice cases of parallelism.
- 2) specify the familiar words *judgment, eternal life, death, etc.*
- 3) Compare this passage with (a) John 1 : 1-18, (b) John 3 : 16-21.

4. Review:

The student, after this careful study of these points, will go over the statements of 1 and 2 for criticism and improvement.

4. Religious Teaching: Jesus found his strength in union with the Father, and his highest glory in doing the Father's work. So may you in your sphere as he in his. In God's world, self-sufficiency is real weakness, and union with God in love and activity is real might. Is God's work your work?

¶ 2. Chapter 5 : 31-47.

REMARKS.—Jesus has clearly asserted the oneness of spiritual sympathy and essential activity which exist with himself and the Father. He will now declare that these facts rest not upon his own assertion alone. There is another witness to their truth. This twofold witness will reveal only more clearly the fundamental opposition of the Jews to the Divine message.

i. The Scripture Material:

- 1) V. 31. If I am the only witness to this, it is not true.
- 2) v. 32. But I know of another witness, a true one.
- 3) vs. 33, 34. I do not mean a man's witness, even that of John, though, for your sakes, I will say that you obtained the truth from him.
- 4) v. 35. It was only for a time that you would enjoy his glowing lamp.
- 5) v. 36. My witness is that of the Father, greater than John's; His works that I am doing bear witness.
- 6) vs. 37, 38. The Father who sent me bears witness of me; you know nothing about Him or His word, else you would receive His messenger.
- 7) vs. 39, 40. The Scriptures which you search, thinking that in them is eternal life, witness of me, and yet you will not take life from me.
- 8) vs. 41, 42. I do not wish honor from men, and I know that you do not love God.
- 9) vs. 43, 44. You do not receive me representing the Father, but you will receive one who lives for himself, for you prefer human applause to God's favor.
- 10) vs. 45, 47. Moses, your hope, not I, accuses you to the Father for not believing his writings, which he wrote concerning me.

2. The Father witnesses to the Son : “ I do not stand alone in what I say. If I do, it is false. I have another witness. I do not want a man’s witness, though John spoke the truth about me. You might have found life through his shining testimony, if you had been in earnest to follow it up. But the witness I have is that of my Father. He Himself bears witness to me by the work which He has given me, and which I am now doing. The Scriptures, in which you search in vain for eternal life, point to me as the giver of life, and yet you will not come to me for it.

The truth is that you do not know God in spite of all His revelations to you, and you do not love Him or care for His favor. What you seek is human applause. You will sympathize with one who is self-seeking, but not with one who cares not for human glory, but comes to do the Father’s will alone. Why, then, should I expect you to receive me as sent of God? I leave you to Moses. He, in whom you hope, will accuse you to the Father. You do not really believe his writings. If you did, you would believe me of whom he wrote.”

3. Re-examination of the Material :

I. Words and Phrases :

- 1) *Bear witness* (v. 31), i. e. to his relation to the Father.
- 2) *is not true*, (a) why not? (b) cf. v. 30.
- 3) *another* (v. 32), cf. v. 36.
- 4) *ye were willing*, etc. (v. 35), either (a) you enjoyed his light but did nothing more, emotion passed not into action, or (b) his light was enough for you, forgetting that it was a lamp to guide to the true light.
- 5) *the works* (v. 36), either (a) the miraculous deeds, or (b) the whole life-work in its varied activities.
- 6) *his word* (v. 38), either (a) the Scriptures (v. 39), or (b) all His revelations of Himself in history and personal life.
- 7) *ye think*, etc. (v. 39), i. e. (a) your idea is that they themselves contain life, (b) you are mistaken, and your search is a vain one, (c) they point you to the true source of life in me.
- 8) *in my Father’s name* (v. 43), (a) i. e. effacing my own individuality and personal claims, (b) expressing all that His name of Father means, (c) “ in his own name ” is interpreted similarly.
- 9) *his writings* (v. 47), (a) what writings are meant? (b) light on their authorship?

2. Connections of Thought:

- 1) *If I bear witness*, etc. (v. 31), (a) a new thought, the proof of the statements of 19-30, this is, (b) the witness of the Father in the works of Jesus, (c) they do not accept this witness, because they have never received God’s revelation of himself, (d) their Scriptures they do not rightly use, (e) their lives are under the control of false motives, (f) even Moses will accuse them for rejecting Jesus.
- 2) *howbeit I say*, etc. (v. 34), i. e. though I do not care even for the witness of a man like John, yet I refer to the testimony he gave you that you may profit by it.
- 3) *and the Father which sent me*, etc. (v. 37), is this (a) a new testimony; i. e. not only the works but the Father himself, in the Old Testament, or (b) these works witness, yes, it is in them that the Father Himself has borne witness.

- 4) *for whom he sent*, etc. (v. 38), i. e. His revelation of Himself has not made any permanent impression on you, because, if it had, you would recognize me as one whom He sent.
- 5) *and ye will not come* (v. 40), though they point me out as possessing life, *yet* you will not come for it.
- 6) *I receive not glory* (v. 41), (a) i. e. I do not ask you to come (v. 40) that I may have your applause, because, etc., (b) an abrupt transition to a reproach for their unbelief.
- 7) *but I know you* (v. 42), i. e. I seek not earthly glory (v. 41), *but* you are different, I know, etc.
- 8) *think not*, etc. (v. 45), i. e. in spite of your treatment of me, I will not accuse you, but leave you to Moses, etc.

3. Historical Points:

- 1) *He was the lamp*, etc. (v. 35), note the significance of the past tense; is John's career over?
- 2) *Ye were willing to rejoice*, etc. (v. 35), consider the attitude of these people toward John, (a) vain and frivolous curiosity, (b) emotion without action, (c) transitory interest.
- 3) *Scriptures* (v. 39), (a) their testimony to Jesus, (b) as the giver of life, how? (c) the wrong use made of them by the Jews?

4. Literary Data:

- 1) Observe the familiar words, *bear witness*, etc.
- 2) consider the general character of the whole discourse, as to (a) the ideas expressed, (b) the language used, (c) the persons addressed.

5. Review:

The material gathered in this study may now be used by the student to test the statements of 1 and 2.

4. Religious Teaching: *The most brilliant success of life estimated from the merely human standpoint (v. 44) is bound to be in reality great failure. To become absorbed in endeavor after the applause of men is inconsistent with love to God (v. 42), and knowledge of Him (vs. 37 b., 38). It is death at the root. Such success is purchased at the cost of the favor of Him whose favor alone is worth having (v. 44), and cannot be pursued without giving up the noblest ambition that man can cherish—seeking to do the Father's will (v. 43).*

Division II. 6 : 1-71. The Crisis of Galilean Faith.

REMARK.—The scene changes to Galilee again. Matters have come to open opposition in Jerusalem. Jesus' manifestation of the Father has given rise to conflict. What is to be the issue of a similar manifestation in Galilee? It is to this critical occasion that we are to be introduced.

§ 1. Chapter 6 : 1-13.

1. The Scripture Material :

- 1) Vs. 1-3. Jesus, followed by the usual crowd, which was drawn by his signs, crosses over the sea of Galilee, and teaches his disciples in the highland.
- 2) vs. 4-6. Seeing so large a multitude, it being near the Passover, he, with his own plan in mind, asks Philip, thus testing him, "Where shall we get the bread to feed them?"
- 3) v. 7. Philip replies, "Two hundred pennyworth would be a scanty supply."
- 4) vs. 8, 9. Andrew, Peter's brother, says, "This lad has five loaves and two fishes—of no account for so many."

- 5) vs. 10, 11. Jesus, getting the people seated on the grass—the men being about five thousand—gives thanks, and distributes the loaves and the fish among them.
- 6) vs. 12, 13. The fragments left, when all are supplied, are, by his order, gathered, and fill twelve baskets.

2. The "Sign"—the Feeding of the Multitude: At a later period, when Jesus is in Galilee, and his "signs" are drawing multitudes to him, he crosses the sea of Galilee to the eastern highlands, and there teaches his disciples. As the passover is near, there are many to follow him. As he beholds them coming, he asks Philip, not from any doubt as to what he himself was to do, but to test the disciple, "How shall we supply them with food?" Philip estimates what it would cost to give each a little. Andrew, Peter's brother, brings up, without much hope of bettering the situation, a lad with five barley loaves and two fishes. Jesus comes down to a grassy plain, and has the people seated there. He then gives thanks, and distributes the loaves and fishes to them. All are supplied, and he commands the fragments to be collected, which amount to twelve baskets full.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Went away* (v. 1), i. e. from the work in Galilee in which he had been engaged.
- 2) *the mountain* (v. 3), i. e. the highland or hills, which skirt the eastern shore of the sea.
- 3) *he himself knew* (v. 6), a characteristic statement about Jesus, cf. 4:1; 5:6.
- 4) *twelve baskets* (v. 13), each apostle had his basket full.

2. Connections of Thought:

- 1) *Jesus therefore, etc.* (v. 5), i. e. (a) since the passover was approaching, a time when so many people were journeying to Jerusalem, *on that account* Jesus saw so great a crowd coming, or (b) since the passover was near, and Jesus was going to celebrate it here in his own way, he *therefore* said, on beholding so many people coming, "whence," etc.
- 2) *Jesus therefore, etc.* (v. 11), i. e. because the men were seated, *therefore* he began to supply them.

3. Manners and Customs:

- 1) *There he sat* (v. 3), as a teacher with his disciples about him, the attitude of a teacher of that day.
- 2) *pennyworth* (v. 7), a Roman coin.
- 3) *barley loaves . . . fishes* (v. 9), dried fish and coarse barley cakes, food of the poorer classes.
- 4) *baskets* (v. 13), such as the Jew always used for carrying his food.

4. Historical Points:

- 1) *After these things* (v. 1), (a) cf. 5:1, (b) indefinite expression.
- 2) *the passover* (v. 4), (a) recall the note on 5:1, (b) on the theory that that feast is "Purim," note that the disciples, returning from their mission (Lk. 9:1-9), and Jesus, returning from Jerusalem, meet during the month that intervened, and retire to the eastern shore, (c) note the events that induced this retirement, cf. Mt. 14:13; Mk. 6:31; Lk. 9:7-9.

5. Geographical Points:

- Sea of Galilee* (v. 1), observe (a) its location, (b) general characteristics, (c) the relation of Jesus to it.

6. Comparison of Material:

- 1) *Multitude followed*, etc. (v. 2), (a) lit. "was following," (b) general statement of the Galilean interest in him, (c) note its harmony with the synoptic representations, cf. Mt. 4:25; 8:16; 7:11, 24; 8:4, etc.
- 2) On the whole passage note (a) the miracle as given in the four gospels, (b) compare the synoptic accounts with this in respect to additions and contradictions, vs. 5-7, 8, 11, 12, etc.

7. Literary Data :

- 1) Observe familiar words and phrases, vs. 1, 4.
- 2) note the vivid circumstantial account; is it that of an eye-witness?
- 3) *lifting up* (v. 5), a Hebrew phrase, cf. Gen. 22:4, 13, etc.
- 4) *Simon Peter's brother* (v. 8), introduces one who is somewhat unknown by one who is well known,—what feeling could the writer have had for Peter?
- 5) Note the portrayal of individual character in Philip and Andrew.

8. Review:

A study of the above points has prepared the student to review intelligently the material in 1 and 2.

4. Religious Teaching: *They who put their scanty store of loaves and fishes into the hands of Jesus for his blessing, will find them sufficient to supply a multitude. It is not the many who need help, it is not the small help which we can give—it is the word of the Lord and His power that we are to consider. First consecrate yourselves and your powers to Him, then do the work that lies nearest you, with all the power you have.*

§ 2. Chapter 6: 14-24.

REMARK.—This wonderful "sign" is to become a test of popular feeling toward Jesus in Galilee. Is it a real acceptance of the revelation which Jesus brings from above? The first result is here given.

1. The Scripture Material :

- 1) Vs. 14, 15. This sign moves the people to call him the Prophet, and prepare to make him King by force. But Jesus, to avoid them, withdraws.
- 2) vs. 16-18. At evening, the disciples start across the sea to Capernaum, but darkness comes on, Jesus does not meet them, and a storm is rising.
- 3) v. 19. Having rowed some distance, they see, with fear, Jesus walking on the sea to the boat.
- 4) vs. 20, 21. When he says, "Do not be afraid of me," they want him in the boat, which comes at once to land.
- 5) v. 22. The crowd in the morning see only one small boat there, and know that Jesus did not go with the disciples.
- 6) vs. 23, 24. Not finding Jesus, they therefore take boats of Tiberias, that called there, and seek Jesus at Capernaum.

2. The Outcome of the "Sign :" The people see the sign, and begin to say, This is the Prophet, the Coming One. They are on the point of proclaiming him King Messiah, and compelling him to head a revolt, but Jesus perceives their plans, and retires again by himself into the hills. The disciples, having

made an appointment to meet Jesus along the shore, start, at evening, across the sea. A storm rises in the darkness, and they do not find Jesus. They row some distance, when they are terrified at seeing Jesus walk toward them on the water. But when he speaks to them, they take him in, and at once are at their journey's end.

Morning comes, and the crowd on the other shore seek for Jesus without success. They know that the disciples had the only boat, and that Jesus was not with them. So, in boats, which came from Tiberias, they cross over to Capernaum to find him.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Saw the sign* (v. 14), i. e. (a) saw that he had done the miracle, and that it was a "sign" of his being the Christ, (b) did they really see the meaning of it as a sign?
- 2) *the prophet that cometh*, cf. 1: 25-27; 3: 31, the Christ.
- 3) *come and take him* (v. 15), had they found previously that he was unwilling to yield to them?
- 4) *make him king*, i. e. proclaim him the Messianic king, and raise the standard of revolt.
- 5) *again* (v. 15), he had come down to meet the crowd, cf. v. 5.
- 6) *had not yet come* (v. 17), as he had agreed to do?
- 7) *was at the land* (v. 21), in a miraculous fashion?
- 8) *saw one* (v. 22), i. e. and that was the one in which the disciples had gone.
- 9) *was not there* (v. 24), i. e. either (a) on the eastern shore, or (b) at Tiberias.

2. Connections of Thought:

- 1) *When therefore* (v. 15), i. e. because it was so wonderful a thing that Jesus had done, therefore when, etc.
- 2) *Jesus therefore* (v. 15), i. e. since the people had taken up the notion that he was the Christ, (a) he therefore perceived that they were going to go further, or (b) he perceived their further design, and therefore withdrew.
- 3) *withdrew*, i. e. he perceived their design and not sympathizing with it, withdrew from them, and hid himself.

3. Comparison of the Material:

- 1) Note the outcome of the "sign" as the synoptical gospels disclose it, cf. Mk. 6: 45, (a) the disciples sympathize with the multitude's ideas, and are first dismissed, (b) then Jesus discusses the matter with the multitude until the issue of John 6: 15 is reached, (c) then he withdraws for prayer.
- 2) Compare the narrative of vs. 16-21 with that of Mk. 6: 47-52, especially vs. 48, 49, and Mt. 14: 24-33, especially vs. 28-31, 32, 33.

4. Geographical Points:

- 1) *Sea was rising* (v. 18), observe the frequency and suddenness of these storms on this sea, by reason of its position.
- 2) *Tiberias* (v. 23), note its situation, and some facts about its name and origin.

5. Historical Points:

Make a study of the situation of affairs as here outlined:

- 1) The purpose of the sign, (a) the motive, compassion, (b) the scene suggestive of the passover, (c) the whole a Messianic token, the Christ a provider of his people's wants.
- 2) the result of the "sign," (a) the people hail him as the Christ, (b) their idea to march with him as King to Jerusalem, (c) the sympathy of the disciples with this idea.
- 3) The attitude of Jesus, (a) argument and expostulation, (b) dismisses them, (c) withdraws.
- 4) The feeling of the multitude, (a) some doubtless depart, (b) others stay and seek for Jesus.

6. Literary Data:

- 1) The evidence of an understanding of this situation (cf. vs. 14, 15), such as does not appear in the other gospels; how does this fact bear on the authorship?
- 2) Study the confused sentence in vs. 22-24, how explain in view of the usual simplicity of style?

7. Review:

The student may review the statements of 1 and 2 as before.

4. Religious Teaching : *They who forced their own will upon Jesus found themselves at last without him. The disciples themselves were left alone on the stormy sea, and Jesus delayed to come to them as he had agreed. He comes in his own time gloriously over the sea to their help. Thus are we taught the wisdom of humble dependence upon the will of the Master, and the blessedness of the experience of His delay in the midst of great trial. We know Him better after He has come over the stormy waters to our help, than though we had met Him along the peaceful shore. We lose him altogether if we would bend him to our will.*

Correspondence. .

Public Reading of the Scriptures. I have read with interest and profit the "Symposium" on the public reading of the scriptures in the February number of the OLD AND NEW TESTAMENT STUDENT. I have no desire nor intention of intruding unasked into this discussion, and though, like Elihu, "I am full of words," I shall not show mine opinion. But I do wish to suggest, Mr. Editor, that this is a large country, having a great many different sorts of people in it, and congregations of all sorts and sizes, and that what might suit the cultivated congregations of Chicago, Boston, New York, Brooklyn, Philadelphia and Washington City, might not at all suit congregations in the "*mountainous deestricts*" of Virginia, Tennessee and Alabama, the "Hoosiers" of the West or the "Crackers" of the South.

If I may be allowed to take the Rev. Dr. Newman's illustration, Suppose I were called on to read "Robert of Sicily" or Marc Antony's speech over the dead body of Cæsar, before him and gentlemen like him, surely it would be an impertinence for me, or any other reader, to preface or interlard the reading with comments. But suppose I were called on to read these pieces before an audience the most of whom never heard of Robert, or Marc Antony, or the great Cæsar, would it follow that even my poor comments were out of place?

If our "leading preachers," who constitute the "only class" whose opinions are of value on this subject, would only come to appreciate the fact that their congregations and congregations like theirs are not the only congregations in this broad land of ours, their opinions would be of more value than they are. If they would only remember that there are thousands of audiences that are densely ignorant of the Scriptures; that the language of the Bible (I mean the language of the English Bible) is almost an unknown tongue to vast numbers of people who know English only from modern school-books and newspapers; that these audiences care little or nothing for the dignified and orderly in public worship; that they gather for entertainment or instruction mainly; then the extended experience and observation of these "leading preachers" would indeed help those who need help in this matter. They would tell their inexperienced brethren that there was no "cut and dried" rule to guide them in all cases, and that even the preparation for commenting, if in any case comments were to be made, must vary indefinitely according to time, place, audience and other circumstances; that what would be prolix and intolerable under some circumstances, might be highly necessary, interesting and edifying under other circumstances.

Cannot the horizon of the ecclesiastical vision of the "leading preachers" in the great cities in some way be enlarged to take in the small towns, the villages, the outlying country "deestricts" of these United States?

Yours fraternally,

Lexington, Missouri.

RUSTICUS.

Biblical Notes.

The Holy Spirit in Individuals. The question is raised by Rev. Dr. F. H. Ringwood, in the *Expository Times*, whether it is scriptural to speak of any individual Christian as a "temple of the Holy Spirit." The common understanding has been that it is according to the New Testament. But this writer's impression is that we have no warrant there for such a usage. He holds that it is the Christian Church in the aggregate that is so described in the Pauline Epistles. It is affirmed frequently that the Church is the temple of God in the Spirit, that the Church is the body of Christ. But it is just as unscriptural to say that any individual Christian is a "temple of God" as to say that such an one is the "body of Christ." Everywhere in Paul's writings when statements on this point are made it is the plural pronoun that is used. "Ye are builded together for a dwelling place of God in the Spirit." "Ye are the body of Christ." So the pronouns are plural in 1 Cor. 6: 19, 20, "Your body is a temple of the Holy Ghost which is in you," etc. Here "your body" lit. "body of you" (plu.), does not mean the body of an individual Christian but the body made up of all Christians of which Christ is the head.

Principal Moule suggests some opposing considerations to this somewhat startling view. He would hold that 1 Cor. 6: 19 at least includes a reference to the body of the individual Christian, basing his opinion chiefly on the context of that passage. Just before, Paul has been urging the sacred law of bodily (physical) purity and in v. 20, he says "Glorify God in your body," where "body" must have the same reference as in the context preceding v. 19, otherwise his point would be utterly lost. And he further claims that there is no necessary contradiction between this view of 1 Cor. 6: 19, and the other great truth of the corporate life of the saints in Christ. Indeed one may ask, Does not the latter view, so strongly contended for by Dr. Ringwood practically imply the former view which Principal Moule urges, unless we accept some mystical interpretation which is not in harmony with the Scriptures?

The Syro-Phenician Woman: Mark 7: 24-30. Every reader of this episode wonders at the attitude of Jesus and the language He used to this woman. The usual explanation is that He wished to draw out her faith and thus elicit an example of the victory of faith which should serve to instruct and cheer others. Dr. Wace adds some other important considerations in his discussion of it in "Some Central Points of Our Lord's Ministry." (1) This episode followed the scene of intense excitement in Galilee culminating in the feeding of the five thousand. Jesus desired to escape observation and hence was concerned not to do any miraculous work which would draw further attention to him. (2) The granting of the woman's request would infringe upon a settled principle of His ministry, viz., not to extend at this stage of His ministry, its blessings to any others than to the Jews. (3) From this point of view Jesus' apparent harshness was really an indication of a precisely opposite feeling. Her

appeal raised in Him a conflict of feelings. The principles and general interests of his ministry conflicted with his sympathy for her condition. "Deep feeling struggling to conceal itself is wont to seek protection in such severe expressions which derive their very harshness from the depth of the emotion which they are endeavoring to conceal and to repress." (4) But the woman by her masterly retort, by her earnest importunity and trust, "actually succeeded in inducing our Lord, at a time in some respects most inopportune, to infringe a settled principle of His ministry" and, as it were, to give free play to His love, independently of the restraint of the laws under which He was for a time acting.

Jesus and the Pharisees. The attitude of the Pharisees to Jesus and His work has often been discussed. But Jesus' way of dealing with their opposition is made the subject of some remarks by Dr. Wace in the volume already alluded to. Passing by the element of consideration for His own safety and the progress of His work, which is frequently given in explanation of His frequent withdrawals from them, Dr. Wace notes that after the first Judean ministry, Jesus, in withdrawing from Jerusalem, "afforded to the Pharisees and their allies a time, as it were, of grace, an opportunity for reconsidering the attitude they had taken towards Him, as they heard or occasionally saw, His words of truth or deeds of mercy elsewhere, While He preached the Gospel to the poor in Galilee, He was affording the Pharisees an opportunity of understanding it better." He deals in a wonderfully patient way with them. His parables at the first are couched in general terms, as though to give them time, so to speak, to take in the real meaning of His teachings. He abstains as long as He can from giving these narratives any personal application. The parables of the 15th chapter of Luke from this point of view are supremely gentle and patient. What better occasion, we would say, for a severe rebuke to their hypocrisy and selfishness? But our Lord was to them as to others, a Saviour. He makes an appeal to their better nature in these simple stories—"the Lost Sheep, just that one tender image, held up before those hard faces, to see if it would not soften them." But at length, when gentleness would not avail, He resorted to that last weapon of indignation and denounced them with unparalleled sternness and bitterness. Yet even in that stage of his work, He utters the touching lamentation over Jerusalem, the Jerusalem of these Scribes and Pharisees. Thus the unity of His ministry is preserved—a unity in the one purpose of salvation for all, both the weak and the corrupt and the hard-hearted and self-willed.

In Adam all die. Rom. 5: 12-19; Gen. 2: 17. Paul's argument is built on the hypothesis that the universal reign of death over man is a result of Adam's first sin. But Dr. Beet, in his Fernley lecture, notes that here seems to arise a conflict between the assured results of science and this Pauline teaching. It must be admitted that long before Adam lived multitudes of animals died, and the similarity of bodily structure in animals and man leaves no room for doubt that the death of the one stands in close relation to the death of the other. How can this difficulty be solved? Beet's suggestion is based on the statement made in Genesis that God breathed into man the "breath of life," thus producing intelligence and moral sense in the body of man which is closely related to the body of animals. But we can well conceive the Author of this higher life promising to the man escape from the doom of the common

death if he should be obedient to the guidance of this new and nobler life. Certainly He who gave this spiritual life was able to guard it even in a body of flesh from the stroke of death. Beet also suggests that, in view of the close relation between man and animals, man's faithfulness would possibly have reacted on the animal kingdom and have rescued it from its evident doom.

Salted with Fire: Mark 9: 49. Dr. Riggs in his "Notes on Difficult Passages" observes that the difficulty in this passage arises out of the various symbolic uses of fire in the Scriptures. It is an emblem of consecration, of trial and purification, and of punishment. Most commentators feel constrained to accept one or the other of these symbolic ideas in this passage, e. g., "salted with fire," means future punishment of the wicked, or the trials to be endured by Christians to purge them from dross, or the preservation of the wicked from annihilation in the midst of punishment (according to the familiar use of salt as preserving from corruption). Dr. Riggs regards all these symbolic uses, not any particular one, as alluded to here. The Saviour says to His disciples, Deny yourselves everything which would lead you to sin, *for* "every one shall be salted with fire." Your fiery trials, endured, will prepare you for heaven. To be well-pleasing to God you must have the salt of Divine grace. But if you do not deny yourselves and have not the grace, if the baptism with the Holy Ghost and with fire does not refine and purify you, the fire of God's holiness and justice will overtake and consume you in the future world.

Eli, Eli, lama sabachthani. In the *Andover Review*, March, 1891, Dr. Thomas Hill calls attention to the view which Andrews Norton held of the significance of Jesus' use of this phrase upon the cross. According to that view, it is not a cry of agony by reason of some mysterious separation of the Father from the son. The word we translate "forsaken" means rather "left" i. e. in the hands of enemies. The cry is a quotation implying some self-possession on Jesus' part, not an agonized exclamation. The words are the first words of a psalm. Such first words were used as the title of the psalm. Every Hebrew must have understood Jesus as meaning, when he uttered these words, "Remember the Twenty-second Psalm." This was a messianic psalm, describing the great sufferings of God's servant which were followed by great deliverance and triumph. This is what the Jews who heard Jesus would understand by it, then, in the mouth of Jesus: "That twenty-second Psalm which we call messianic describes just such sufferings as mine; the triumph which it goes on to describe shall be mine also." It was not a complaint that God had deserted him; it was a direct assertion to the contrary. It was an open declaration of his Messiahship.

Judges 3: 8-10 and the Cuneiform Tablets. Professor Sayce writing in the *Academy* of Feb. 28, 1891, has discovered some new light on this passage from the Tel el Amarna inscriptions. We learn from Judges 3: 8-10 that the Israelites were oppressed for eight years by the King of Aram-Naharaim. This period of oppression would chronologically agree with the reign of Ramses III. in Egypt. It was in the time of this Ramses III. that Egypt was assailed by a league which included the people of Nahrina. Nahrina is the Aram-Naharaim of the Bible and the attack on Egypt would explain the presence of a king of that country in the south of Palestine at that time.

Synopses of Important Articles.

The Pentateuch: Objections to Modern Theories.*—The general principles on which the modern theories of the documentary character of the Pentateuch are to be criticised are twofold, (a) Denial of the philosophical assumption held by some critics that miracles are incredible and that the supernatural is to be ruled out; (b) freedom to reject, on sufficient evidence, the traditional opinions of the church as to the date, authorship and structure of each book of the Bible or the mode of its inspiration by the Holy Ghost. Any theory of the origin, authorship and structure of the books which is not inconsistent with the substantial truthfulness of Scripture is lawful for us to hold and may be examined without prejudice. Such an examination of the documentary theory as at present held discloses the following objections. (1) Such an analysis as these theories require cannot be made with any certainty. It is difficult to divide a book into three parts assignable to different authors by internal evidence. Wellhausen actually divides the Hexateuch among twenty-two. “There is absurdity enough to damn any theory in the supposition that a book like the Pentateuch is the result of the artificial combination of heterogeneous documents from different centuries patched together by half a dozen unknown compilers.” The only way it is substantiated is by making the analysis suit the theory. (2) The Egypticity of the Pentateuch proves it to be Moses’ work. A man in the exile who wrote so accurately concerning the Egypt of Moses’ day would be a marvellous genius who has no equal in all the literatures of the world. (3) The knowledge of Egyptian topography and that of the wilderness is such as could hardly have been possessed by one who had not both resided in Egypt and travelled long in the desert. (4) There was literary activity in Egypt and Babylonia long before Moses. Did no literature in Israel come from the time of its rise and glory? Is it credible that this Pentateuch came from the time of its national bondage and spiritual decay? (5) The history of Israel demands the basis of Moses and the Pentateuch to rest on. Take it away and all hangs in the air. The Samaritans accepted the Pentateuch as sacred. Hence it must have existed long before the Samaritan schism. (6) Prof. Margoliouth has brilliantly shown and successfully maintained that the language of the Old Testament is so old that the books must have been produced before the exile. This demolishes the exilic origin of the Pentateuch, the Babylonian Isaiah, Maccabæan Psalms and a second century Daniel. (7) You cannot maintain the morality and religious character of the writers of these books on this theory. If Deuteronomy and the rest of the Pentateuch claim to give historical statements of what is not history, they are monuments of immoral transactions. The conscience of Christendom refuses to attribute the inspiration of God to history that has not truth and writers that have not veracity. (8) This theory makes it very difficult to believe in the divinity or perfect humanity of Jesus Christ and thus saps the foundation

* By Professor Matthew Leitch, D. D., in *The Treasury*, Jan., Feb., 1891. Pp. 551–557; 611–617.

of the Christian faith. It involves the ignorance and error of Jesus in that special sphere of religious truth in which we must trust Him if we trust Him at all. Men who honor Christ as Saviour and King and yet accept these theories are inconsistent though 'sincere. Still they have no right to veil their position under such terms as "idealized history," etc. Let them call truth truth, and falsehood a lie. Each one of these objections is enough to overthrow the modern theory of the Pentateuch; all together make it to appear unscientific and untrue.

This is an unhesitating and straight-forward attack on modern Pentateuchal criticism. After a denial of the possibility of doing what the "critics" claim to have done, it presents the a-priori unlikelihood of the non-Mosaic origin and emphasizes the consequences of accepting any such state of things in reference to the Pentateuch as criticism regards as settled concerning it. The author's positions are clear. One cannot say that his method is the most satisfactory and convincing or that he always fairly represents the theory which he condemns. Such a presentation ought to be read, however, by any who are inclined to favor the theory under consideration.

Tatian's Diatessaron and the Analysis of the Pentateuch.*—The prevailing theory of the Pentateuch is that it is a composite work. An author, living after the re-building of Jerusalem, took certain writings of others who at different times and from different points of view wrote histories, and from them prepared a history of his people from the earliest times till the death of Joshua. His method was not to read and digest these earlier narratives, as a modern author would do, but he cut up and pieced together his sources in such a way as to make a single continuous narrative. It is urged against this theory that it is absurd; such "crazy patchwork" would be the product of no sane mind. This method of argument so effective with the common man is at fault in that its premise is false. This has been lately shown clearly in the recently published Arabic edition of the Diatessaron of Tatian—a work which combines the four Gospels into one narrative. Its phenomena offer a striking and complete parallel to those alleged by the critics to exist in the case of the Pentateuch. The author had two groups of documents, the Synoptic Gospels and John. The chronological order which he followed is uncertain. Where he found in one Gospel matter not contained in the other he had only to find the appropriate place to put it in. When he had two accounts of the same events so diverse that he could not combine them, he placed them side by side. Thus the narrative of Luke concerning the birth of Christ is given and following it is Matthew's account introduced by the phrase, "after this"—making a glaring discrepancy in the account—with which may be compared to the two creation stories in Genesis. Where the same event is placed by one writer at one point and by another writer at another, e. g., the cleansing of the temple, Tatian chooses one and omits the other. When two accounts are identical in substance but differ in details, he embodies in one continuous story the various details of all. The result is that snatches of verses, single words, and phrases are united together into a "patchwork" crazier than that of the wildest dreams of the critics of the Pentateuch. To connect narratives together, the writer adds words and phrases of his own. Indeed the result of a study of the phenomena of this Composite Gospel shows that there is everything done here on which

* By Professor George F. Moore, in *Journal of Biblical Literature*, Vol. IX., Pt. 2, 1890, pp. 201-215.

critics rely to prove the composite character of the Pentateuch. Whether we should have been able from this composite to reconstruct the Gospels, had they been lost, as the critics propose to restore the original documents of the Pentateuch, is doubtful but the circumstances are very different. The fact of a composite work which exhibits similar marks as those claimed for the Pentateuch remains.

A presentation of a side of the Pentateuch question which is very important. This is a serious problem which faces the upholder of the unity of the Pentateuch to explain the facts which the Diatessaron discloses. In the face of them it seems to be impossible to say that such phenomena could not occur in the Pentateuch. We must remember, however, that the Diatessaron is the work of an uninspired writer, while we cannot but maintain that he who wrote the Pentateuch was divinely guided in the work which he undertook to do.

Messianic Prophecy.* Prophecy, a phenomenon appearing in all great primitive religions, has in Israel distinguishing characteristics which lie (1) in its nature, claiming to be a special divine revelation, and (2) in its contents, professing to unfold a special divine purpose. Such prophecy is peculiar only to Judaism and Christianity. Hence Old Testament prophecy is specially important to the Christian, in that it was the providential preparation for the Gospel. But Messianic prophecy, of which the fundamental feature is an expectation of a Deliverer whose advent should introduce a reign of truth and a period of plenty, is the unique element in Hebrew prophecy, and significant to the New Testament student. The value of Messianic prophecy is not, however, to prove the Divinity of Christianity, which is attested by the historic facts of its own origin. The argument from prophecy is designed for the believer as an evidence for revelation. It is an evidence that God spoke to the Old Testament saints, is an essential part of revelation attesting its reality and unity. Extreme assumptions concerning prophecy make men sceptics or fanatics. The application of sound canons of biblical interpretation should exhibit its true spiritual significance. (a) In considering the *nature* of Messianic prophecy, it is to be noted that in prophecy, of the two elements, the moral and the predictive, the biblical conception makes the moral element fundamental, the predictive secondary. The predictive element must be given a real place, though it is the ethical element that gives Hebrew prophecy its distinctive elevation above all other prophecy. The term Messiah is used in the Old Testament as an appellation, not as a proper name. Messianic prophecy, then, is the doctrine respecting Jehovah's Anointed, a doctrine embodying not definite knowledge or faith, but a cherished expectation. (b) The *origin* of Messianic prophecy, while, like that of all Hebrew prophecy, an outcome of Divine illumination, resulting from spiritual fellowship with God, together with reverent reflection on Divine truth, was specially connected with the germinal ideas, inspired by God's Spirit in the Hebrew people, of the Covenant, the Kingdom and the Theocracy. The first inspired a lofty hope, the second suggested a universal kingdom, the third foreshadowed a glorious "Prince of Peace." From this latter idea arose Messianic Prophecy in its strict sense, as prophecy concerning an *ideal person*—to which the present discussion is limited. (c) As to the *development* of Messianic prophecy, it was from germinal ideas belonging to an early period in the history of the

* By Rev. Professor George C. Workman, Ph. D., in the *Canadian Methodist Quarterly*, Oct., 1890, pp. 407-478.

Hebrew race, these ideas continually expanding unto the realization of the Divine purpose. So far as this prophecy had to do with the kingdom of God, it grew from nationalism in religion to universality on the one hand and individualism on the other. As regards its form, it was determined by the personal peculiarities of the prophets, and the historical circumstances of the time. These gave rise to a variety of separate representations which the several prophets never expected to see united into one person. (d) The *import* of Messianic prophecy must be determined by the grammatico-historical interpretation. We have no right to argue from the New Testament fulfilment to the Old Testament meaning. This meaning is one and once for all. Studying in detail the passages, it is found that Gen. 3: 15; 9: 26, 27; 12: 1-3; 49: 10; Num. 24: 17-19; Deut. 18: 18; Pss. 2: 22; 45; 110 have no direct reference to a future Messiah. In Isa. 9: 2-7 occurs the first Messianic prophecy in the true sense of the term. An examination of the prophetic passages shows that each refers originally either to an *ideal* person who was expected in the future, or to a *real* person who was living at or near the time of its delivery. There is no passage in the Old Testament that refers directly and predictively to Jesus Christ. (e) The *application* of Old Testament Messianic prophecy by the New Testament writers shows that their fundamental principle was the moral profitableness of all God-inspired truth. Thus is reconciled the literal import of the Hebrew writings with the special application made in the New Testament. (f) As to *fulfilment*, with the old ideas of prophecy and fulfilment, the orthodox theologian has labored to show that prophecy has been literally fulfilled, and the rationalist to show that it has not. But literal fulfilment could take place only in unconditional prophecies, while it was impossible in the case of conditional, ideal or indefinite ones. Fulfilment in the New Testament sense is forcible and legitimate *application*. The truths of prophecy find in Christ their realization. (g) The *spirit* of Messianic prophecy is not prediction but testimony, and this is what Old Testament prophecy does in relation to Jesus, not predicting but testifying to Him.

This view of prophecy, called by the author "the Ethical Theory of Messianic Prophecy," presented in this elaborate article, contains many striking and convincing remarks. Its tone is not the most sympathetic, and must irritate the adherent of traditional views who will find some weak spots in the argument. But it emphasizes many important facts which are too often overlooked and represents the general position of progressive scholars of the present day. Whether that position will stand remains to be seen.

The Proximate Causes of the Crucifixion.*—From the time of the scene at Cæsarea Philippi Jesus announced that He would as Messiah disappoint the expectations of the chief men and thus come to suffer a violent death. All the Gospels tell us that the determination to slay Him was agreed upon. Their purpose took the form of putting Him to death secretly. This secret assassination would have failed to accomplish the ends which Jesus desired his own death to accomplish. He therefore took occasion to force the Pharisees to do their work openly and condemn and kill Him by a public trial and crucifixion. The steps by which He brought this to pass are clearly indicated in the Gospel of John. The eleventh chapter marks the starting point. Jesus waited beyond Jordan until Lazarus had died. Then He went and called him back to life in the presence of many witnesses, thus rousing the enthusiasm of his followers. But, in order that the enthusiasm might spread to wider circles,

* By Thomas Hill, D. D., in *The Andover Review*, March 1891. Pp. 241-251.

and the more crowded days of passover week arrive, He retired a short time to Ephraim. He returned to Bethany and allowed the Supper to be given to himself and Lazarus in order to revive and increase the interest. Then He made the arrangement to borrow the ass's colt and rode into town the next morning, because he knew that he would make the enthusiasm break out into a public recognition of Him as the King of Israel, and thus force the chief men through fear of the mob to give up the plan of the dagger, and through fear of a charge of treason, if they did not move against Him, to send Him to Pilate. The latter though he knew Christ to be innocent was himself constrained, through the same fear of treason, to crucify Him. Thus Jesus by his own deliberate action attained the cross. There He made a great Messianic declaration by quoting the first words, equivalent to the title, of the 22d Psalm. There His death was made manifest and His resurrection thereby proved a real fact. Thus publicly He was made sin for us. All these things hang upon the manner of His death, the crucifixion. Such a chain of events leading up to the Cross is detailed in the Fourth Gospel alone and is a strong argument for its apostolic origin.

A beautifully wrought out presentation of an interesting phase in the life of Our Lord.

General Notes and Notices.

The successor to Bishop Westcott in the chair of Divinity at Cambridge University, England is Professor Swete, the well-known Septuagint scholar. He lectures this term upon the Acts of the Apostles.

The Committee of the Palestine Exploration Fund has obtained from the Sultan a renewal of the firman to excavate in the Holy Land and Mr. F. J. Bliss, son of the President of the American College at Beyrouth will continue the work of Mr. Petrie at Tel Hesy.

The Rev. W. R. Duryea of Jersey City has accepted an appointment to the chair of the "Theodore Frelinghuysen Professorship of Ethics, Christian Evidences and the English Bible" at Rutgers College.

It is announced that the Rev. Dr. Alex. MacLaren, of Manchester, England, is preparing, for publication, an exposition of the Psalms. Such a book from his hand will be welcomed with delight by all students of the Bible.

The appointment of the Rev. Owen H. Gates, Ph. D., as Instructor in Sacred Philology in Union Theological Seminary is announced. Dr. Gates is well known to readers of the STUDENT, and his work in his new position will be followed by many with interest.

The many friends of the Rev. Selah Merrill, D. D., of Andover, will be pleased to learn of his nomination by President Harrison to be Consul to Jerusalem. He occupied that office from 1882 to 1886, and not only satisfactorily fulfilled his duties as Consul but did excellent service in the cause of science and of Biblical research. His collection of antiquities, geological specimens and other curiosities from the Holy Land, which he has placed in the library of Andover Seminary, is one of the richest and most complete in the world.

The programme of the Bible work of the Philadelphia Local Board of the American Institute of Sacred Literature embraces a course of seven studies on the Gospel of John by Prof. A. Spaeth, of the Lutheran Theological Seminary, and ten studies of the Old Testament Prophecy of the Babylonian Period by Prof. Harper. Forty lessons in New Testament Greek for beginners are given by Prof. S. K. Gifford, of Haverford College, twenty lessons in the Epistles to the Corinthians for advanced students, by Prof. E. P. Gould, of the P. E. Divinity School. Similar courses in Hebrew for beginners in charge of Rev. Jas. D. Steele, of the University of Penn., and for advanced students in the study of Hebrew Poetry in charge of Rev. L. W. Batten, of the P. E. Divinity School are offered. The work continues from January to June 1891.

It will be of interest to some readers to know the method and basis of working on which the excavations in the Orient are carried on. Mr. Flinders Petrie announces a new arrangement just consummated with the Egyptian author-

ties according to which he will henceforth excavate in Egypt. The specifications are as follows: (1) The Museum at Gizeh takes all objects discovered of which it has no duplicates. (2) The finder gets the rest on certain conditions, (a) that he present the larger part to public museums, (b) that he publish the results of his "finds" within two years, otherwise (c) the government of Egypt gets one-half the remainder. (3) In the case of gold and silver discovered one-half goes to the finder according to its intrinsic value. Mr. Petrie says that he always gives the intrinsic value of all gold and silver "finds" to his workmen, as that is the only way to save any of it which he does not personally unearth.

Biblical Scholarship suffers another loss in the death of the English scholar, Edward H. Plumptre, Dean of Wells. Dean Plumptre had a pre-eminent gift of insight into biblical life and thought coupled with a charming literary style. His commentaries on Ecclesiastes in the Cambridge Bible for Schools and Colleges, on the Synoptic Gospels in the Handy Commentary, on the Acts in the same series, as well as other contributions to Biblical Exegesis in Smith's Bible Dictionary and numerous periodicals are all characterized by learning and keen discernment as well as originality. The scholarship of Plumptre was not limited to biblical lines. He was an eminent student of the Greek poets and of Dante.

An interesting series of lectures under the general topic of the Assyrian Monuments and the Bible is announced under the auspices of the Lowell Ministerial Union to be given in Lowell, Mass., by Professor D. G. Lyon of Harvard University. The subjects are as follows: The Ruins and the Books, Story of the recovery of the Assyrian art and literary products after a burial of twenty-four centuries; The Beginnings, Assyrian versions of the Creation and the Deluge; The Patriarchs, Account of the Babylonian letters found in Egypt in 1887, and the wonderful picture they give of Palestine shortly before the Exodus of the Hebrews; The History, Illustrations of the important part played by Assyria and Babylon in Israel's history; The Prophets, Influence of Assyrian and Babylonian relations on the subject and form of the Prophetic Message; The Psalms, the nature and Comparison of Hebrew and Babylonian Psalmody.

A Sunday School in the Presbyterian Church at Lexington, Mo., according to a recent report of its work is well abreast of the recent progressive movements in Bible study. Not only is the school divided into five grades but it appears that at the end of each quarter a special examination is held: at which each scholar, who will consent to take the examination, is examined separately and apart, and is carefully graded, as in a day or secular school. Those who pass successfully four successive examinations are entitled to rewards. The Training Class and the First Grade have a part of their examination in writing. They recite orally the titles, texts and questions in the Shorter Catechism, and write out answers to questions on the Bible lessons. In all the other grades the examinations are oral throughout. The questions are not given to the scholars until they come to the examination. It is understood that any fair question on the course may be asked. At the last examination thirty-two scholars, about one-third of the average attendance, passed the examination successfully. Fourteen of these had also passed the three preceding examina-

tions and received their reward. Such work shows what may be done in an average Sunday School by earnest purpose and persistent energy along the lines of a real and a fruitful Bible study.

A pamphlet of great interest by reason of what it implies and suggests is that entitled "Papers on Old Testament Prophecy, Class, of '91, Amherst College, with an Introductory Statement regarding the study of the English Bible in Amherst College." The publication is made under the direction of Dr. G. S. Burroughs, professor of the English Bible at Amherst. Six Theses are selected from those presented by members of the class and here printed. The titles are as follows: The Historical Situation in the Book of Amos; The Personality of Amos as seen in his Prophecy; The Characteristics of Divine Love as portrayed in the Book of Hosea; The Relation of Religion and Morality in the Ten Tribes as revealed in Amos and Hosea; The Characteristics of Messianic Prophecy in the Ten Tribes as adapted to their Situation; the Prize Thesis—The Literary Feature of Prophecy as illustrated in the Books of Joel, Amos and Hosea. Professor Burroughs, in his introductory paper sums up the results of this kind of Bible study as being "increased respect for the wealth of beauty and the power of truth found in the Scripture literature, Increased humility before great subjects, whose magnitude and difficulty are clearly seen. Increased reverence for the personalities of Bible history, profound reverence for the Christ. Fortified, intelligent Christian faith, a mind open to the evidence of experimental religion. Increased reading of the Bible in private; increased devotional appropriation to self of the life which it contains."

The second number (dated February 16th 1891) of "The Critical Review of Theological and Philosophical Literature," edited by Professor S. D. Salmond and published by T. and T. Clark has appeared and is full of interesting and valuable material. It contains among others the following reviews of books important for biblical students: Frazer's "The Golden Bough: a Study in Comparative Religion," (7pp.) by Prof. A. Macalister; Cave's "Scriptural Doctrine of Sacrifice and Atonement," (3pp.) by Prof. Marcus Dods; Salmon's "Introduction to the New Testament," (7pp.) by Rev. J. A. Cross; Carpenter's "The First Three Gospels: their origin and relations," (5pp.) by Prof. Iverach; Schurer's new volume of "The Jewish People in the time of Jesus Christ," by Vernon Bartlett; G. A. Smith's "Book of Isaiah 40-66," (8pp.) by Prof. H. E. Ryle; Mead's "Supernatural Revelation," (5pp.) by Principal Simon; Gladstone's "Impregnable Rock of Holy Scripture, (4pp.) by Prof. James Robertson. The work in these critical reviews is excellently done and will be of great service to clergymen and others who wish a guide in buying theological works. The tone of the journal is distinctly favorable to modern criticism while it manifests also an admirable impartiality in its choice of contributors and in the character of its judgments. The "Review" has met with a favorable reception and, it is hoped, will take an assured position in the theological world.

The Young Men's League of the American Church of Berlin have issued a strong appeal to American Christians, and one which should claim the interest and helpful response of readers of the STUDENT. This appeal states that

[April,

more than 1000 American students are now studying in Berlin of whom 150 to 200 are in the University. This body of men and women are exposed to great temptation and need the assistance and beneficent influence of a church home. The American Church, founded in 1881, is poorly provided with accommodations for supplying this need. It rents a room from the German Methodists in an inconvenient part of the city, for one service each Sunday at which every seat is filled. At the Sunday evening service at the pastor's house, many must be excluded for lack of room. The students cannot possibly do more than to *support these services*. A church building is needed, and the lot alone will cost sixty thousand dollars. Twenty thousand dollars is now in the bank and ten thousand more is pledged. Pews are wanted endowed at one thousand dollars each to bear the name of an individual, a society, a college or seminary. The work of the Church is thoroughly spiritual and testimonials of blessing received there have come from America, England, Ireland, Japan, Australia, and the Sandwich Islands. The pastor, the Rev. J. H. W. Stuckenbergh, is doing, in these circumstances, a great work.

Subscriptions to help in this important crisis of the American Church in Berlin will be received and acknowledged by the editor of this journal or by Mrs. Ex-President Cleveland, 816 Madison Ave., New York City; Rev. Dr. L. T. Chamberlain, 491 Classon Ave., Brooklyn, New York, and by the Rev. Dr. J. H. W. Stuckenbergh, Berlin, Germany, 18 Buelow-Strasse.

Dr. Winslow, the energetic American representative of the Egypt Exploration Fund, makes some recent announcements which are of interest. He says, "The lectures of Miss Amelia B. Edwards have largely increased the popular knowledge of ancient Egypt, and have inspired many to read and study the history of that wonderful land. Their publication (by Harper and Brothers) will impress many of her readers with the vast importance to science of further exploration in Egypt, and will also add to the popular interest in the work of the Egypt Exploration Fund. The terrible obliteration or mutilation of monumental records the present season, too shocking to credit were the statements not fully specified and verified, should stir a great multitude to see that exploration and research be vigorously pushed, and more valuable history be rescued ere it be too late. The imperative need of a prompt and liberal support for this Cause is emphasized by articles in the leading magazines, reviews, illustrated weeklies, standard journals and dailies, of England and the United States. Three hundred men of the highest rank in education science, theology, letters, arts, oratory, business, finance, law, and public life, have subscribed to the Fund. The Annual Report, with list of patrons and subscribers, balance sheet, lectures, account of annual meeting, etc., etc., is mailed to each donor. The entire yearly costs of exploration, including publication, average from \$7,000 to \$9,000. Entirely without endowment the Society is absolutely dependent on voluntary contributions, even for this season's labors. All donors or subscribers to the season's explorations of \$5 or upwards receive the illustrated quarto volume of the season. (The next book will be *Bubastis I.*) Previous volumes, such as *Tanis I*, *Naukratis I*, are \$5 each. It is hoped that all who can will subscribe liberally to the Cause for itself. All services for the Fund by its officials are a gratuity. Patrons are those who contribute annually not less than \$25, with the privilege to withdraw from the list at any time. They receive the season's book and annual report. Will you honor the list of patrons with your name? Address: Rev. W. C. Winslow, 525 Beacon St., Back Bay, Boston.

Book Notices.

Prayer.

Prayer as a Theory and a Fact. By Rev. D. W. Faunce, D. D. New York: American Tract Society. Pp. 250. Price \$1.00.

The writer of this book has given a very thoughtful and interesting treatment of the important subject of prayer. His method and the scope of his plan are such as to make the book one of the most thorough-going and exhaustive treatises which has ever been produced. Hardly any one of the modern difficulties with, or objections to, prayer is passed over without at least notice and comment. The biblical element is not, indeed, emphasized as, perhaps, it ought to be, though it is not by any means absent. The writer's power, however, does not lie along the line of biblical exegesis, e. g. his discussion of the Lord's Prayer being not particularly valuable. He excels in practical suggestions and his consideration of the questions about prayer rising out of natural science is fresh and vigorous. The book as a whole will broaden and edify. It is a good summing up of the whole question as it stands at the present time. Among other striking passages we note especially the argument to show how sin has broadened and deepened the scope of prayer, the comparison of the possible prayer offered in the sinless Eden with that of the redeemed Christian. One cannot entirely agree with his description of the Old Testament prophets as "cometary men . . . rushing in from outside," though his treatment of prophecy as having "a vital glance" into an illimitable future beyond all past and present fulfilment is thoroughly good. We note some minor slips. Le Conte is turned into "Le Compt" on p. 115; Sir Samuel Romilly becomes Romelly; Momerie is syncopated to "Momrie." Ignoring the firm results of textual criticism the writer would regard the doxology of the Lord's Prayer as an original part of it, a position utterly untenable. The "Word" of John's Prologue is defined as "Promise," which is scarcely acceptable. It is rather "Revelation." The mother of Zebedee's children is said to be "nameless." There is no doubt that her name was Salome. We confess to a slight feeling of uneasiness about the chapter on "the circular motion of Prayer." Many fine images and much glowing language are used about the circle as the normal line of movement for all creation and thus prayer is said to come from God to man and from man to return to God. Just why such a movement should be called circular is not so clear. Why not elliptical? Why not re-current along a straight line? Indeed we are inclined to think that the writer is often led away by a kind of cloudy magnificence of diction into many vague utterances and some needless repetition. But apart from all this the philosophical method and the evangelical spirit of the book are most excellent. Some of the chapters are as follows: The Possibility of Prayer, Its Prob-

bility, The Kingdom of God and Prayer, Prayer and Natural Law, Negative Answers to Prayer, The Reactions of Sin as they induce Prayer, Prayer in its Prophecy.

Christ in the New Testament.

Christ in the New Testament. By Thomas A. Tidball, D. D. With an Introduction by S. D. McConnell, D. D. New York: Thomas Whittaker, 1891. Pp. 357. Price \$1.25.

Mr. Thomas Whittaker, the New York publisher, through whose publishing house the scholars of the Protestant Episcopal church issue many of their books, has recently put forth no small number of excellent works on biblical subjects. This volume, bearing his imprint, is one of them. It consists of a collection of ten lectures, originally delivered before the Church-Woman's Institute of Philadelphia. The plan of the book embraces the study of the New Testament writings in the order in which they stand in our English Version with a view to ascertain what portrait of Jesus Christ each group presents. The idea is a very fruitful one and has been wrought out admirably by Dr. Tidball. The work would have been both more valuable and more scientific, as well as fresh, if the Books had been taken up in chronological order as far as possible, and thus a gradually developing portrait have been produced, the culminating and finishing touches being given by St. John. The author is familiar with the best modern work on the Scriptures and heartily in sympathy with it. He says. "For myself, I believe most thankfully that the modern critical study of the Bible has been in the main eminently helpful to Christian faith and to a right use of the Bible by the Christian believer." He quotes approvingly from Professor Ladd's writings on the Bible. Very little of the especially sectarian element appears in the work. Together with Dr. Dale's book, noticed in these pages, which discusses the authority of the New Testament and its authenticity, this volume, amply supplementing it, by its proof that the various writings of the New Testament itself are witnesses to the same Christ, will be a useful addition to the library of a student of the Bible.

Christ and the Gospels.

The Living Christ and the Four Gospels. By R. W. Dale, LL. D. New York: A. C. Armstrong and Son. 1890. Pp. ix., 299. Price \$1.50.

This book contains fourteen lectures delivered by Dr. Dale of Birmingham to the congregation of Carrs Lane Chapel. His aim in them is to present in a popular way the argument for the apostolic origin and historical credibility of the material in the four Gospels, to show that the portrait of the Christ which they present is the authentic portrait of that Christ who lived and walked among men. The first four lectures discuss the argument for the historicity of the gospels which is derived from Christian experience. This argument Dr. Dale regards as fundamental to the whole question. Christianity in his opinion will stand, if the Bible should fall, since in the souls of the believers in Jesus Christ is the certainty of His living and abiding presence—substantially the same Jesus of whom these writings tell us. The remaining lectures discuss the historical evidence for the Gospels in detail. Chapters are given on Eusebius, Clement and Tertullian, Irenæus, Tatian, Justin Martyr, Marcion,

Papias and Polycarp, the object being in each case to bring out in chronological order, beginning with the latest and working back to the earliest, the testimony of these early Christian writers to the Gospels. In an exceedingly bright and attractive way the long inquiry is followed out. Common sense breaks through the fine-spun theories of literary critics and a most weighty argument is constructed in defense of the Gospels. The congregation which listened to these lectures must have been greatly profited and everyone who desires to obtain a general view of these important questions of the Gospel canon and the authority or the trustworthiness of the Gospels, will find the book most interesting reading.

Sermons on Matthew's Gospel.

The Sermon Bible. Matthew I-XXI. New York: A. C. Armstrong and Son. Pp. 410. Price \$1.50.

This book is the first of the New Testament Series of the "Sermon Bible," volumes which aim to give the essence of the best homiletical literature of the generation. It is no better and no worse than its predecessors in the Old Testament series. For studies in theoretical homiletics it affords an excellent text book. As a homiletical commentary it has special claims to attention. The best English and American sermons appear in its pages in condensations which are done quite skilfully. Those who have not access to a very wide range of sermonic literature will find this array of sermons from every school of thought and every type of homiletic form and material both instructive and inspiring. But after all, the Bible is better than all the sermons on it.

Credentials of the Gospel.

The Credentials of the Gospel: A statement of the reason of the Christian hope. The nineteenth Fernley Lecture. By Joseph Agar Beet. New York: Hunt and Eaton. Pp. viii., 199.

The author of this volume is well known as a commentator upon the epistles of Paul. He has undertaken here to build up an argument for the credibility and authority of Christianity. The question is raised, Does the Christian Hope rest upon a foundation of truth? Beginning with the *ego*, he notes the moral judgments within the soul which imply a standard beyond one's own control. These judgments, when brought face to face with the moral teaching of the Gospel, bow before its truth and majesty, though at the same time this moral ideal of the Gospel reveals the sin of man. Man's self-condemnation and bondage under sin, evidenced by the experience of the race, are met and removed by the Gospel. Such is the first evidence of its truth; it satisfies human need. But the material world, which is next examined, can give evidence only by its silence to the presence of a power higher than that of nature. It cannot tell how to escape the penalty and power of sin. Christianity compared with other religions is seen to be the only power that has saved the world. This Christianity has its strength in Christ. Examining the Christian documents that tell us of Christ, we find that Paul, John and James practically agree in their doctrine of salvation through faith in Christ. This doctrine, therefore, must have had its common source in the teaching of Christ himself, as the Gospels themselves prove. What kind of authority must Christ have had to have taught such a doctrine? None other than that which He claimed and which the apostles conceded to Him—unique, divine majesty. This maj-

esty they regarded as consummated in His resurrection. This event is the only source of explanation of the courage of the apostles and the early spread of Christianity. If Christ did not rise, then at the supreme crisis of the world's history, error has been better than truth, which is impossible. Thus the credibility and authority of the Gospel is maintained by a strictly inductive argument which is soberly and clearly stated in a way that men unskilled in philosophical subjects can understand and appreciate. The book is a stimulating one. A series of sermons which would take up in a more expanded form and more pictorial fashion the lines of argument presented here would be of immense service to the many in our churches who are disturbed by the jangling voices of our time.

Recent German Old Testament Literature.

It is most gratifying that the last work from the fruitful pen of the lamented Delitzsch, is distinctively a volume, not of processes and detailed investigations, but of results. Although in his long career the venerable Leipzig savant often changed his views on this or that specific critical point yet in the general character of his standpoint and in the principles and practices of biblical investigation he always remained true to himself. With a most profound reverence for the Revelation in the Scriptures as being the Word of the living God, he united a freedom in the investigation of the human side of Scripture that often surprised friend and foe. These two characteristics, found united in him to such an extent as to be in a measure a psychological enigma, are leading features of his *Messianische Weissagungen in geschichtlicher Folge* (Leipzig, 1890, pp. 160). The work, which is the only work resembling theological summary which we have from Delitzsch, has grown out of his lectures delivered at the University. It was his habit to dictate the leading propositions of the subject under consideration and then expand these orally. The present work is the enlarged dictation on "the Messianic Predictions in Historic Development," and thus in substance covers the unfolding of the central doctrines of the Old Testament Scriptures. In fifty paragraphs this outline sketch is given, and they thus constitute a valuable addition to Old Testament theology. Except in some details, such as the historic position of the grand prophecies in Isaiah 40-66, the visions of Daniel, the date of some Psalms, and the like, the critical concessions of Delitzsch have caused no departure from the scheme of Old Testament religious development as this is usually accepted by evangelical scholars. While he places the official records of the Levitical system at a time not far in advance of the Exile, yet this he understands as referring only to their literary composition and not to their contents and the historical character of the same. While thus not a few readers will express dissent from Delitzsch's critical position, the majority of evangelical readers will read with delight the rich developments of revealed truth which are here presented in such concise, condensed and compact form. For the little volume is above all else a *multum in parvo*, the condensation at times being so great as to interfere with perspicuity and clearness of thought. His "Messianic Predictions" constitutes decidedly a book for study and not for casual reading. Every word and proposition is manifestly the careful expression of close thought and study. Even apart from these characteristics, the mere fact that the work is, so to speak, the theological legacy of a man like Delitzsch should make it a welcome manual for Old Testament students.

While the "Messianic Prophecies" of Delitzsch is not a posthumous publication, the Preface having been dictated nearly a week before the author's demise, no less than three important works have recently been issued by the literary executors of the late Professors Schlottmann and Riehm, of Halle. From the pen of the former, who was President of the German Bible Revision Committee, we have, edited by Dr. Ernst Kühn, a *Compendium der Bibl. Theologie*, of both the Old and the New Testament (Leipzig, 1890, pp. 192). This work too has grown out of dictations given to the students at Halle. It is the only compendium of the kind in existence, covering the whole course of the Sacred Scriptures. The standpoint of the author is on the whole like that of Delitzsch, only that critical concessions do not appear in so large a measure. The volume is a solid and compact summary of Biblical Theology and makes a splendid handbook for study.

From Riehm we have two solid and ambitious works, namely a *Einleitung in das Alte Testament*, edited by Dr. Alexander Brandt, consisting of two volumes with a total of xvi, and 1042 pages (Halle, 1890) and a *Alttestamentliche Theologie*, edited by K. Pahnike, (pp. xvi and 440). The former is the most exhaustive treatise that has appeared on this subject for many years and represents a moderate critical type of thought and investigation. In the nature of the case not a few of the views presented provoke doubt and even dissent, as the problems in the field of the Old Testament are as yet so far removed from settlement that few scholars would risk the preparation of a volume of general results. But no other work enables the student to gain so good a view into the status controversiae and gives him such strong arguments from the more conservative school of investigators. The work includes a discussion of the Canon and of the text of the Old Testament. Riehm's Old Testament Theology is also an exhaustive work and represents a standpoint more conservative than Schultz, although not so much so as Schlottmann. The first part treats of the generic differences between the religion of the Old Testament and other religions, and presents a strong array of facts against the rationalistic tendency of the more advanced school. The record includes the historical survey of the religious development in Israel down to the beginning of the New Testament period.

One of the most noteworthy publications in the Old Testament department is the new German translation of the Old Testament made by Kautzsch and ten other specialists. The title is *Die Heilige Schrift des Alten Testaments, uebersetzt und herausgegeben*, and the work is being published in pamphlet form by Mohr, in Freiburg, who has published the New Testament version of Weizsäcker made on the same principles. The translators aim to give anything but a literal rendering. With the aid of the best grammatical and exegetical helps they propose to give the Sacred writings in a shape, manner and form which the original writers, had they penned their thoughts in our day and time, would probably have used. If every translation is an interpretation, the present version is one certainly, in so far as the text itself represents and reproduces what can fairly be called, or at any rate are generally claimed to be the results from more detailed research, in so far as these can be made to reappear in a translation. It is a *modern* version of the Old Testament, and certainly a great help for Bible study. This is true also of the critical marks by which the various documents generally supposed to constitute the Hexateuch are distinguished on each page. But even if these are not acceptable to the reader, the translation has its merits and worth aside from these, for which

the editor distinctly disclaims infallibility. The new version is prepared in the spirit and method of the Kautzsch-Socin rendition of Genesis that appeared about two years ago.

One of the most singular volumes that has appeared in the Old Testament line lately is the *Deuteronomium*, by Dr. Adolf Zahn (Gütersloh, 1890, pp. 122). Its sub-title claims that it is a "Defence against modern Critical Excesses" (*Unmesen*). The little volume is dedicated to Dr. Green "the excellent apologist of America," and closes with an extract from an article of Dr. Green's in the *Hebraica*. The book aims to prove the authenticity and the unity of Deuteronomy. It presents not a few data that critics must consider, although its criticism of current critical views on this book is its weakest element. The work is thoroughly apologetic and deserves study even where it cannot command acceptance of its claims.

THE AMERICAN INSTITUTE OF SACRED LITERATURE.

More Examiners Needed.—It is perhaps a fact not to be regretted that the success of the general examinations of the Institute of Sacred Literature depends so largely upon its corps of examiners. This is even an advantage if it arouses in the examiners a feeling of personal responsibility for the advancement of the work. The object, that of arousing an interest in Bible study by simple and effective means, is one in which all persons eligible to the examinership are interested. It is *their* work as well as that of the Institute. The examiners in taking hold with the organization are but adopting an expedient in which they see the possibility of an added field of interest for their people.

To be sure, the plan of annual Biblical examinations is not likely to make an intelligent community of Bible students at once, or perhaps at all. It does not claim this. It does, however, claim that by such means an interest in Bible study may be aroused. It is also more than probable, as has already been shown by the work of the past year, that the interest thus awakened may lead many people out of the “ruts” of the past into clear, systematic, and comprehensive work in this department of study.

It is therefore with no feeling of hesitation upon our part that we herewith make an earnest appeal for the co-operation of our friends in this work. It is only through our examiners that we can reach the people who are waiting for this stimulus. Eleven hundred ministers and Bible students are now enlisted in the work as examiners. When you consider that there are more than two thousand five hundred counties in the United States, is this a large number? It is not one for each two counties. Add to this the fact that many towns have two or more examiners, and we realize that the territory, although stretching from ocean to ocean, and from northern to southern boundary, is but poorly covered.

Without question, there should be in the United States an examiner in every town which can support a church. In large towns each church or denomination should have its own examiner. Nor should we confine ourselves to the United States. Already the work in Canada is widespread and many foreign fields are waiting. The duties of the office are light. The conduct of the examinations at such place as shall be appointed by the examiner, the receipt of enrollments, the forwarding of papers to the Institute, and the distribution of the certificates, make up the work in detail. The examiner is also expected to present the matter to all who should be interested. He may do this personally or through some capable man or woman in his congregation or his community. Many means of arousing an interest may occur to him, all of which will be acceptable.

Our question now is, How shall we obtain these examiners? Where it is possible for the Institute to learn of suitable persons, all such are solicited by letter. This number is necessarily limited. We must, for the most part, wait for volunteers. Can the readers of the STUDENT afford to be left out of this great work? Will you not send *your* name as a Special Examiner? Will you not suggest the names of other suitable persons in order that they may be solicited? Will you not do your part toward making the examinations of 1891 as great a success as we all wish them to be?

Special Examiners, Representatives of the Institute.—Few of our special examiners are aware of the extent of the work of the Institute of Sacred Literature in other than examination lines. Other departments, though necessarily less popular, are yet doing a work which is broad and deep. The interest excited by the *Winter Institutes* which have been held throughout the country during the past two months attests this fact. *The Summer Schools for 1891* will afford still further opportunity for much enthusiastic study under eminent Biblical teachers.

The Correspondence Schools which have been in operation for several years have successfully carried hundreds of students through courses in Hebrew, New Testament Greek and the English Bible. In the Hebrew department alone there are almost five hundred students now enrolled. It would be well if our special examiners would investigate the work of all departments of the Institute and learn for themselves the broad reach of its influence. In their connection with one of its most vigorous departments they should feel authorized to speak on its work as a whole. Full circular matter will be freely sent upon application.

The Foreign Field.—Two items of special interest to examiners reach us from the distant lands of India and Syria.

In Guntur, Madras Presidency, India, a group for work in the Gospel of John has been formed. A class from this district was also prepared for the Luke examination, but through long delays in the mail failed to receive their questions until long after they had commenced work on another course. Their courage in continuing the work is commendable. Six Hindu young men are members of this class together with a few missionary teachers. The group was formed by the Rev. L. B. Wolff.

From *Latakia, Syria*, comes word that on account of quarantine delays the questions on Luke have just reached the examiner at that station. A few, however, still wish to try the examination, and for that purpose, the examiner, Rev. Henry Easson, is translating the questions into the *Arabic* tongue.

Notes to Bible Clubs.—Several of the clubs who are studying the general New Testament Course on the Life of Christ have misunderstood the amount of material to be returned to the Institute. Remark 3 on page 3 of the club direction sheet should explain that but one *series* of topics is to be returned with each report. It is impossible to criticize all the topics from each member each fortnight. By judicious assignment of work on the part of the leader, however, the work of each member of the club will be criticized a number of times in a year.

The Club Library.—In continuation of the suggestion made in the March STUDENT, we command as the next valuable addition to a Club Library, a Bible Dictionary. An excellent volume is the *Bible Dictionary*, edited by W. W. Rand, D. D. (\$2.00). Schaff's *Bible Dictionary* (\$2.00) is smaller and more compact. *Biblical Antiquities* by Prof. C. E. Bissell, D. D. (\$2.00), comprises some of the best features of a Bible Dictionary, and a book like Stapfer's *Palestine*—a fine reference book by an accomplished scholar. A book upon the manners and customs of Palestine in the time of Christ will be found a most helpful addition to the collection. The finest book on this subject is *Palestine in the Time of Christ*; by E. Stapfer (\$3.00). For reference in a club it is unexcelled. A small and valuable help is found in *Palestine, its Historical Geography with Index and Maps*; by Rev. A. Henderson. This is one of the series of "Bible-Class Handbooks."

Current Old Testament Literature.

American and Foreign Publications.

174. *A Syllabus of Old Testament History: Outline and Literature. With an Introductory Treatment of Biblical Geography.* By Ira M. Price. New York: Fleming H. Revell Co. \$1.50.
175. *Studies in Old Testament History.* By the Rev. Jesse L. Hurlbut, D. D. New York: Hunt and Eaton. 0.25.
176. *The People of the Book. A Bible History for Religious Schools, with a useful Appendix.* By Maurice H. Harris, A. M., Ph. D. From Creation to the Death of Moses. New York: Cowen.
177. *Deux versions peu connues du Pentateuque faites à Constantinople au XVIIe siècle.* By L. Belleli. Versailles; impr. Cerf et fils.
178. *Biblical Illustrator: Genesis.* Vols. I., II. By J. S. Exell. London: Nisbet.
179. *Isaac and Jacob. Their Lives and Times.* By George Rawlinson, M. A., F. R. G. S. New York: Randolph. 1.00.
180. *Textkritisches zum Buche Ijob* (Sitzungsber. d. k. preuss. Akad. d. Wiss. zu Berlin 1890.) By A. Dillmann.
181. *Präparation u. Kommentar zu den Psalmen mit genauen analysen u. getreuer Uebersetzung.* 2 Hft.: Ps. 21-41. By J. Bachmann. Berlin: Schneider. m.
182. *Vom Geist der Ebraischen Poesie.* By J. G. Herder, with Einleitung v. F. Hoffmann. Being vols. 30 and 31 of Bibliothek Theologischer Classiker. Gotha; Perthes. m. 2, 40.
183. *The Expositor's Bible. Edited by W. Robertson Nicoll, M. A. The Book of Ecclesiastes. With a New Translation.* By Samuel Cox, D. D. New York: Armstrongs. 1.50.
184. *Hebrew Captives of the kings of Assyria.* By W. H. Goss. London: Simpkin, 1890. 7s. 6d.
185. *La mission du prophète Ezéchiel.* By L. Gautier. Lausanne; G. Bridel and Cie. 3 fr. 50.
186. *Ezra and Nehemiah. Their Lives and Times.* By G. Rawlinson, M. A. London: Nisbet. 2s. 6d.
187. *The Rites and Worship of the Jews.* By M. E. Edersheim. New York: F. H. Revell Co. \$1.00.
188. *Prophecy and History in Relation to the Messiah.* The Warburton Lectures for 1880-1884. With two Appendices on the Arrangement, Analysis, and Recent Criticism on the Pentateuch. By Alfred Edersheim, M. A., Oxon., D. D., Ph. D. Author's Edition New York. Randolph. 1.75.
189. *The Oracles of God. Nine lectures on the nature and extent of Biblical Inspiration, and the Special Significance of the Old Testament at the present time.* By Prof. W. Sanday. London: Longmans. 4s.
190. *Die Frömmigkeit in der Geschichten des Alten Testaments.* By A. Bärthold Gütersloh: Bertelsmann. m2.
191. *The Hittites. Their Inscriptions and Their History.* By John Campbell. In two volumes. New York: Randolph. 6.00.

Articles and Reviews.

192. *A Critical Examination of Genesis. I-II.* By Rev. F. H. Woods, in the Expos. Times, Feb. 1891.
193. *Mosaic and Mosaic. [The Pentateuchal Question.]* By Rev. John Burton, in the Canad. Meth. Quar., Jan. 1891.
194. *The Blessing of Isaac. Gen. 27. A Study in Pentateuchal Analysis.* By Rev. B. W. Bacon, in Hebraica, Jan. 1891.
195. *Melchizedek of Salem.* By Prof. A. H. Sayce, in the S. S. Times, Feb. 7, 1891.
196. *Grill's zur Kritik der Komposition des Buche Hiob.* Rev. by Budde in Theol. Ltztg., Jan. 24, 1891.
197. *Studies in the Psalter. 26. The cxxxii. Psalm.* By T. W. Chambers, D. D., in the Hom. Rev. Feb. 1891.
198. *The Song of Songs.* By G. Lansing, D. D., in the Evang. Repository, Feb. 1891.
199. *Smith's Isaiah 40-66.* By Rev. H. E. Ryle, in Crit. Rev., Feb. 1891.
200. *Messianic Prophecy.* By Prof. J. M. Herschfelder, in the Canad. Meth. Quar., Jan. 1891.
201. *What shall we do with the Old Testament?* Editorial in the Andover Review, Feb. 1891.
202. *Les Conférences de M. Robt. Smith sur la Religion des Sémites.* Par M. Arthur Strong, in Rev. de l' Histoire des Rel. 21, 3, 1890.

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American and Foreign Publications.

203. *The Formation of the Gospels.* By F. P. Badham, B. A. London: Kegan Paul and Co. 2s. 6d.
204. *The Sermon Bible. St. Matthew xxii. to St. Mark xvi.* New York: A. C. Armstrong and Son. 1.50.
205. *Life and Times of Jesus as related by Thomas Didymus.* By James Freeman Clarke. Boston: Lee and Shepard. 0.50.
206. *The Christ, the Son of God. A Life of our Lord and Saviour Jesus Christ.* By Abbé C. Fouard. Translated from the 5th Ed. by G. F. X. Griffiths, with an Introduction by Card. Manning. 2 vols. London: Longmans. 14s.
207. *Seven Lectures on the Credibility of the Gospel Histories.* By Rev. John Henry Barrows, With Introduction by Rev. F. E. Clark, D. D. Boston: D. Lothrop Co. 75 cents.
208. *The Epistles of St. James and St. Jude.* The Expositor's Bible. By Rev. A. Plummer, D. D. London: Hodder and Stoughton. 7s. 6d.
209. *The Practical Teaching of the Apocalypse.* By G. V. Garland. London: Longmans. 16s.
210. *Le faux Jésus-Christ du père Didon et les faux prophètes d'Ernest Renan.* By A. Weill. Paris; Sauvaitre.

Articles and Reviews.

211. *The Aramaic Gospel. The New Criterion.* By Prof. J. T. Marshall, in the Expositor, Feb. 1891.
212. *The Temptation of the Lord Jesus Christ.* By Mark Guy Pearse, in Preacher's Mag. Feb. 1891.
213. *The "Didache" and the Gospel of Luke.* By Rev. Thos. L. Potwin, in the Independent, Feb. 12, 1891.
214. *Locus Lucaneus II., 1-7 ab Origene graece explanatus.* By A. Thenn, in Ztschr. f. d. Wiss. Theol. 34, 2, 1891.
215. *Gleichnis vom ungerechten Haushalter.*

- Luke 16, 1-9.* By K. W. Pfeiffer, in Theol. Ztschr. aus d. Schweiz 1891, 1.
216. *The Miracles of Our Lord. 27. Cleansing of the ten Lepers. Lk. 17 : 11-19.* By Rev. W. J. Deane, in the Hom. Mag., Feb. 1891.
217. *The Logos of Philo and St. John.* By P. J. Gioag, D. D., in Pres. and Ref. Rev., Jan. 1891.
218. *Professor Huxley and the Destruction of the Gerasene Swine.* By the Rt. Hon. W. E. Gladstone and Prin. J. B. McClellan, in the Expos. Times, Feb. 1891.
219. *The Humour of Our Lord.* By Rev. A. B. Grosart, in the Expos. Times. Feb. 1891.
220. *Tatian's Diatessaron,* in the Church Quarterly Review, Jan. 1891.
221. *Die Neuesten Verteidigung des Apostel-Decrets.* By A. Hilgenfeld, in Ztschr. f. d. Wiss. Theol. 34, 2, 1891.
222. *The Epistle to the Galatians, chapter III.* By Rev. B. C. Caffin, in the Hom. Mag. Feb. 1891.
223. *Paul's Epistle to the Romans.* By Prof. W. G. Williams, in Meth. Rev. March-Apr. 1891.
224. *Hebrews 2:9: "Crowned with glory and honor."* By C. E. W. Dobbs, in the Hom. Rev. Feb. 1891.
225. *The Ministry of Light. 2 Cor. 4: 1-6.* By Professor J. Iverach, in the Expositor, Feb. 1891.
226. *Exegetische Bemerkungen. 2 Pet. 1: 19-21; James 4:5, 6; Gal. 4: 16-20; 1 Thess. 4: 12.* By H. Bois, in Ztschr. f. d. Wiss. Theol. 34, 2, 1891.
227. *Zahn's Geschichte des neutestamentlichen Canons.* By A. Hilgenfeld, in Ztschr. f. d. Wiss. Theol. 34, 2, 1891.
228. *Die heilige Schrift enthält nicht blos das Wort Gottes, sondern sie ist das Wort Gottes.* By Holtzheuer, in Evang. Kirch-Ztg. 1890, 41.
229. *The Divine Authority of the Scriptures.* By D. S. Gregory, D. D., in the Hom. Rev. Feb. 1891.
230. *The Theology of a Sacred Day.* By Rev. G. F. Genung, in the Andover Rev., Feb. 1891.

T H E

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A QUESTION which if not openly asked, waits for an answer in the mind of many a man, is this: Are religious teachers, including preachers, always strictly *candid* in their presentation of truth? Does the average college student, for example, who is led by his instructor to face the facts pertaining to the subjects which he considers, find in the religious teacher, under whom he, from time to time, places himself, the same direct openness of statement, the same sturdy grappling with difficulties which characterizes his college instructor? The question is asked, because, there is a prevailing feeling, whether right or wrong, among college men that in this particular a great difference lies between secular and religious instruction. The evil effects of such a sentiment, though it be an entirely erroneous one, will be, indeed already are, many and serious. College men, who are indifferent to religious influences,—how sad a commentary it is on the work of our college-system that this number is so large—do not, we are persuaded, doubt the sincerity of the speaker's motive; they feel, however, a lack of confidence in the man who presents only one side of a question, or who perhaps presents the other side, but in so half-hearted, and unfair a way as to indicate at once a purpose so to state it that the very statement will prevent acceptance; or who covers up certain facts, a knowledge of which is essential to a proper understanding of the question, or who in the case of difficulties either denies their existence, or makes an effort to explain them away by a process which shows conclusively that he is simply trifling with his subject. The average college man is keen-sighted. If he were not so, his education would have been a failure. He is cold and judicious; you cannot carry him

away by mere enthusiasm. He is alert and independent; you cannot drive him to a conclusion. He will listen respectfully; but the ordinary devices of the exhorter, the common claptrap method which characterizes too many of our good people who seek to catch him, will accomplish nothing. Approach him squarely, candidly, honestly; and he is the most susceptible man in the world, for he can be led to see the truth, the facts as they are, with half the effort and within half the time it requires to place the same facts before one who has not had the same discipline of mind. And, best of all, when he is once convinced, he stands; for his foundation is sure. It was not emotion, nor enthusiasm, nor false method of any kind which touched him; it was a bare statement of truth. Why, then, do so many college men stand aloof from the great truth presented in our sacred Scriptures? Because this truth has never been properly presented to them. Either this is true, or that truth of which we boast so much, is very weak. Is there not here at least a suggestion for religious teachers and preachers?

THE METHOD of presenting truth is the question of all questions. It is not a fact of experience that truth, *however* presented, will prevail: but it is certain that error well presented will invariably supplant a poorly presented truth.

(1) Shall the teacher decide for himself what, in a given case, is the truth, suppress everything that in the slightest degree deviates from his conception of it, use every possible means to present that particular conception to the mind of his pupil, and leave his pupil in densest ignorance of other conceptions, closely or loosely related, and, *necessarily*, of facts which were not taken up in the instructor's conception? Is it the instructor's business to insert into a certain cavity in his pupil's mind, a wooden plug—which will remain always a wooden plug until it rots, there being a possibility too that the plug is of a kind of wood which will soon rot?

(2) Shall this teacher lay before his pupil an unclassified list of all the opinions which have been entertained concerning a given subject, give him no idea of the principles in accordance with which these opinions were formed, allow him

to wander aimlessly from one to the other until finally he is lost in a wilderness of numerous details, with no idea of the subject he has set out to grasp, or of the deplorable darkness into which unconsciously he has come? Is it the instructor's business to sow in the mind of the student an endless variety of seed, with a sufficiency of no one kind to produce anything; seed of a kind, too, which, if allowed to grow up separately might have been very fruitful, but which growing together is mutually destructive?

(3) Shall not the instructor arrange before his pupil all the facts a consideration of which is necessary to reach a conclusion ; point out how by grouping or interpreting these facts in accordance with one principle or set of principles, one conclusion is obtained, with another set of principles, another conclusion is arrived at; emphasize the great importance of having certain general principles, and yet the danger of accepting *any* principles of work until *all* the facts have been examined; impartially indicate the defect or the value of this or that principle, the certainty or the uncertainty of this or that fact; gradually lead the student to decide for himself the particular conclusion which he shall accept. Shall not the teacher sow the seed, whether for science, literature, philosophy, or theology, viz., *facts*, cultivate and nourish it in the pupil's mind, guide and care for the living thing that is now growing, and be careful neither to stunt nor to warp?

SHALL the teacher not declare or teach his own opinions? Much might be said in answer to this question. Let us, however, confine ourselves to two phases of it.

(1) The true scholar *knows* that his opinions are liable to modification, if he continues to grow. He *knows* that, if he teaches his pupil only or even largely his own opinions the pupil will have nothing very solid on which to stand, and moreover will soon need the teaching of another set, or a modified set of opinions. It is only the narrow and ignorant pretender to knowledge who is confident that he, however dark the whole world may be, is possessed of light. Dogmatism, in any realm of thought, is the daughter of superstition and of death. It springs from a mind envel-

oped in a mist which it fancies to be light; from a mind which is barren, though still having a semblance of life. The teacher, therefore, who is also a scholar and at the same time conscientious, will be slow to *teach* his own opinion. This same conscientiousness, however, will lead him to indicate his opinion, for it is altogether probable that in arranging facts and stating principles, his work has been unconsciously colored by these opinions. The student, therefore, is entitled to know the opinions, in order that knowing them, he may make proper allowance for such influence, and may thus be better able to estimate the facts and principles at their true worth. Opinions, so far as they are established are to be indicated not *taught*. It by no means follows from this that the man with fewest opinions is the best teacher. Let men have many and strong opinions, but let us remember that they are after all the opinions of *one* man, of a man, not the opinions of many men, or of a god.

(2) A portion of any class or audience will accept as true and final a statement of opinion on the part of the teacher or speaker, solely because he is the teacher or speaker, and has uttered it; another portion, smaller, will reject the opinion just because it has been uttered; a third portion, still smaller, will weigh the statement, study it, and, after fair consideration, accept or reject as the case may be. Is this not true? If so, the statement of an opinion on the part of an instructor is likely to be prejudicial to the interests of true education, for in the majority of cases it is either accepted blindly or blindly rejected, and the mind, in all these cases is closed. A prudent instructor will never give his pupil the opportunity either to accept or reject a truth merely because it is an opinion which he, the instructor, entertains. It is only with great caution, and under proper circumstances, that the ideal instructor, whether in the class-room or in the pulpit will state his opinions. He will never ask, either directly or indirectly that the opinions be taken because he holds and utters them. There is an important use to be made of one's opinions; it is not wrong to say, however, that opinions are more frequently abused than used.

SHALL we go a step further? A common direction given young preachers by wise homiletical professors is this: Never take your processes into the pulpit, carry only the results;—a piece of advice as *false* as it has been universally given, and as *injurious* as it has been universally followed. What the people desire, what certainly they need, is processes, *not* results. The soul is not to be ministered unto as is the body, The physician may prescribe for the patient and tell him, “take this or die;” but the preacher may not propound or compound a certain dogma however simple and easy to swallow, and say to his hearers, “believe or be damned.” In reaching a certain conception of a great truth, the preacher has passed from one phase to another, and gradually has prepared himself for the conclusion which was the inevitable outcome of his line of thought. But now, following the advice of the sage professor, he enters the pulpit and presents in thundering tone (for he must show that it is a conviction), or, perchance, with persuasive voice (for he would cajole the people into accepting the oracle about to be uttered) the subject of his thought. It is uttered, but it falls upon minds which have not been prepared for it; they do not see it in its entirety: they see only a result. He may present reasons: but the common mind does not work that way. Why, in the name of conscience, should not the preacher present his truth in the very way in which he got it? Let him begin far back, farther back indeed than he himself began, and gradually lead the minds of those whom he addresses, step by step, thought by thought, to the end. *Then*, when minds are awake, and hearts are warm by the exercise of both mind and heart through which they have just been led, he may *apply* the truth, as in no other circumstances it may be applied. His thought will be his people’s thought. He has led them to accept his opinion, by an honest and legitimate method. In any such work, he has been honest, and candid; for he has opened up the whole working of his mind; and dishonesty, if any existed, would not easily be concealed. There is a loud, none too loud, hue and cry about “*Inductive teaching.*” Let us raise the cry, and keep it raised, for *Inductive Preaching.*

MESSIANIC PROPHECY.

By President W. G. BALLANTINE, D. D.,
Oberlin, Ohio.

Messianic Prophecy may be defined to be all prophecy that refers, whether more or less distinctly, to the coming of Christ, to his work of salvation, or to the growth and consummation of his kingdom.

Broadly viewed, the whole Old Testament is Messianic; as the whole history of the Hebrew people was but a preparation for the incarnation. The Old Testament is the product of the prophetic spirit; and “the testimony of Jesus is the spirit of prophecy.”

Hebrew history was not naturally evolved from the inherent promise and potency of the Semitic genius. The Jews as a nation always resisted the Holy Ghost. Nevertheless their history was so shaped by divine patience that every portion of it was pedagogic and designed to lead to Christ. From Genesis to Malachi the single aim of the Old Testament was to impress upon the national mind the need and the nature of the Saviour and the certainty of his coming. Genesis, after the briefest possible account of the creation of the world and man, hastens to the theme of sin and promised salvation; Malachi closes with the same burden—the curse for wickedness and the Sun of righteousness. Between the two nothing is included but what has some relevance to man’s ruin and the unfolding of God’s purposes of grace. The unity of the Old Testament is in Christ. He is the fulfilment of its longings, the solution of its enigmas, the goal of its struggles.

This view was that of Christ and his apostles. They assumed from the start, not that the Old Testament contained *some* things predictive of him, but that he was the theme of all. “We have found,” said Philip to Nathanael, “HIM of whom Moses in the law, and the prophets did write, Jesus of

Nazareth, the Son of Joseph." Jesus said to the Jews, "If ye believed Moses ye would believe me; for he wrote of me." On the way to Emmaus "beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself." And later, on the same evening, to the assembled apostles he said, "These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and the Psalms, concerning me." Then opened he their mind to understand the Scriptures; and he said unto them, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."

In accordance with this we find the New Testament abounding in Messianic applications of passages in the Old. In many instances these passages have so little to suggest a Messianic reference where found *in situ*, that a large number of critics are startled into the admission that the application shows rather the ignorance, than the insight of the New Testament writer. But Hebrew history has no significance except as a preparation for Christ. All its persons, incidents and utterances are in a sense Messianic. Every brave leader, like Joshua, became a type of the great "Captain of our salvation;" every prophet a type of the "Teacher come from God;" every sufferer, like Job or Jeremiah, a type of "the Man of sorrows" every victorious king, like David, a type of "the King of glory." Whatever was sublime in pain or in triumph was immortalized in literature only that it might be ready to interpret the life of Immanuel.

Admitting all this, we yet often find it convenient to use the name Messianic Prophecy in a more restricted sense as indicating those passages which more particularly and distinctly refer to Jesus Christ.* Such predictions may be classified as (1) typical or (2) univocal.

* A useful table showing the Messianic use of the Old Testament in the New may be found on one large folded sheet in Stanton's "Jewish and Christian Messiah."

1. In a typical prediction the inspired speaker seems to begin to speak in view of his local situation and temporary environment; but as he proceeds his imagination advances from the near small and imperfect reality to the distant sublime and perfect ideal. The language takes on a corresponding grandeur. It is like a dissolving view where one picture fades while a similar but unspeakably nobler one starts into distinctness. We were looking just now at David or at Zerubbabel or at personified Israel, but here is a figure superhuman in proportions and divine in its beauty. In such passages it is easy for a superficial acuteness to prove by the ordinary rules of interpretation that only David or Zerubbabel or Israel was ever meant. Nevertheless the impression of the heavenly vision remains on the sympathetic and receptive mind uneffaced.

The twenty-second Psalm illustrates this class. Doubtless it is the genuine cry of some pious sufferer among the ancient Jews. "But," as Perowne has said, "we must not narrow the application of the Psalm to the circumstances of the original sufferer. It has evidently a far higher reference. It looks forward to Christ. He who thus suffered and prayed and hoped in the land of his captivity might have seen by the eye of faith that another, far mightier than he, must also suffer, and be set at naught of the heathen and rejected of men, that through him salvation might come to the Gentiles. Thus the history of Israel was fashioned to be typical of the history of redemption, as well as that of the individual Israelite to be typical of Christ."

2. In the univocal Messianic Prophecies there never was but one reference. By a more complete illumination the prophet was enabled to see the future in its unique and unexampled distinctness; or by a more completely overmastering afflatus spoke words of enigmatic import which remained to be interpreted only in the light of history. The sixteenth and one hundred and tenth Psalms afford striking examples. Of the former we have the inspired interpretations of Peter in his sermon at Jerusalem on the day of Pentecost, and of Paul in his sermon at Antioch in Pisidia. According to these apostles, David did not refer to himself at

all when he said, "Thou wilt not suffer thine holy one to see corruption." It was not true of him that "his flesh saw no corruption;" the reverse was true. The passage was not typically Messianic but univocally so. David, "being a prophet," and "foreseeing," "spake of the resurrection of the Christ."

The one hundred and tenth Psalm is professedly an oracle—a communication from Jehovah to David's Lord. No Hebrew king was ever in any sense David's lord or a priest after the order of Melchisedek. The reference is to Jesus primarily and only.

We are inclined to place here that most mysterious of all the Messianic prophecies, the prediction of Immanuel in the seventh of Isaiah. King Ahaz in his stupid and incurious unbelief stands as the representative of gross-hearted Israel in all time. He refuses to ask a sign. At this the prophet forgetting the insignificant personality of the king, sweeps into the vast of history and points to the one supreme sign of the ages—the incarnation. The only point of contact retained with the fortunes of Ahaz is the measure of length afforded by the space between the child's birth and intelligence.

The Old Testament throbs with hope; its expectant eyes watch for the sunrise. But still all is in "divers portions and in divers manners." Nowhere is a key furnished or a suggestion made whereby to unify the apparently incompatible and mutually exclusive elements. Of the more prominent expectations we may mention the following:—

1. Undefined Promises of Future Blessing. Here belongs the first of all—the so-called Protevangelium—the promise in Eden (Gen. 3: 15).

2. The coming Prophet (Deut. 18: 15, 18). This is doubtless general and refers to the whole prophetic order. Yet Jesus alone perfectly fulfils the ideal of a prophet.

3. The Davidic King. There are many such passages. Psalm 110 has been already referred to. This king is to be the especially anointed of Jehovah, and is to sit at his right hand. His dominion is to be universal and everlasting. Righteousness characterizes him, peace attends him, he triumphs even over death.

4. The Royal Priest. Upon this we have already remarked.

5. The Suffering Servant. In the last twenty-seven chapters of the book of Isaiah we have a continuous prophecy which furnishes, as no other portion of the Old Testament, a complete system of theology. It is to the Old Testament what the epistle to the Romans is to the New. Salvation is here foretold through a "Servant of Jehovah" who is to bear the sins of men, pour out his soul unto death, and make his grave with the wicked.

6. "One like a Son of Man, coming in the clouds of heaven." (Dan. 7:13, 14).

7. The Advent of Jehovah. We quote from Prof. E. L. Curtis (Pres. Rev. Oct. 1885): "This line of prophecy . . . runs parallel to that of the human redeemer. They have this in common, that the Messiah is often presented as an instrument of Jehovah in future redemption. But they never merge in the Old Testament. If one then would find an argument from prophecy for the deity of Christ, let him study that line which proclaims future redemption through Jehovah. Let him see, to borrow a beautiful figure from Delitzsch, how in the night of the Old Testament there arise in opposite directions two stars of promise; the one descending from above downward, the promise of Jehovah who is about to come; the other ascending from below upward, resting in the seed of David, the promise of his son. These two stars meet at last so as to form only one; the bright and the morning star Jesus Christ, Jehovah and David's son in one person—Son of Man and Son of God."

No effort of human imagination could combine, before the advent, these contrarieties into one harmonious picture. But now reading the simple story of the Evangelists we see them all united so simply, beautifully and indeed necessarily, that with Nathanael we adoringly exclaim: "Rabbi, thou art the Son of God; thou art the King of Israel."

BIBLE STUDY IN THE SCOTCH CHURCHES.

By Rev. JAMES B. REYNOLDS,
Paris, France.

An examination into the character of the religious instruction given to the youth in Scotland presents many points of contrast with the German system, which is perhaps more generally known among us. In two points the differences are characteristic of the former nation. There is no one universal system, but a large variety of systems, having different ends in view and varied scope. Secondly, the work done is more practical, more ethical in spirit, and we think, on the whole, more likely to affect the character of students, though here we find the leaders are wisely cautious about estimating numerical results. The two systems most inviting attention in Scotland are those of the Free and the Established Churches, and the public schools or Board Schools, as they are known in Great Britain. We wish at this time to deal only with the former.

The work of the Free Church is the most striking. It is known as the "Welfare of Youth Scheme," and is under the charge of a Special Committee appointed by the General Assembly of the Free Church. Rev. Alexander Whyte, D. D., of Edinburgh, and Prof. S. D. F. Salmond, D. D., of Aberdeen, are the clerical members, and James Simson, Esq., a lawyer, endowed with great ability for arranging and systematizing the details, is the secretary. A plan of study is laid out by the Committee for each year, and announced with a brief list of suggested text-books in the early spring, an examination being held the following February or March. As soon as the announcement is made, classes are formed in the various churches, the best leader available is secured, and work is begun immediately.

There are two main divisions—a biblical and doctrinal—the latter devoting itself wholly to the study of a certain number of prescribed questions from the Westminster Catechism.

Prof. Salmond has prepared a Primer and Dr. Whyte a Handbook on the Catechism which are accepted commentaries. The choice of either or both courses is open to the students. The biblical division draws the larger number, but the fluctuations are noteworthy. For the last year fully thirty thousand took up one or both of these courses. Of this number many did not finish and others did not enter for the examination. Accurate statistics are only obtained regarding those who did try the examinations, and the result is certainly a tribute to the management. The comparative statement of the number of candidates during the past few years is interesting. The gradation of ages is as follows: Junior, 12 to 15 years of age, inclusive; middle, 16 to 19, inclusive; and senior, 20 to 24 years, inclusive. The middle section has been added within the last three years. The statistics are as follows:—

Year of Registration for Examination.	BIBLICAL DIVISION.				DOCTRINAL DIVISION.				Grand Total Biblicl and Doc- trinal.
	Senior Sec- tion.	Middle Sec- tion.	Junior Sec- tion.	Total Bib- lical.	Senior Sec- tion.	Middle Sec- tion.	Junior Sec- tion.	Total Doc- trinal.	
1884-85, . . .	345	..	1881	2226	125	..	631	756	2982
1885-86, . . .	273	..	1943	2216	129	..	730	859	3075
1886-87, . . .	655	..	1864	2519	302	..	965	1267	3786
1887-88, . . .	317	1036	1122	2474	152	698	851	1701	4176
1888-89, . . .	245	764	1154	2163	104	443	560	1107	3270
1889-90, . . .	243	966	1507	2716	86	300	464	850	3566

From this it appears that in 1887-1888, the year of the largest grand total, there was also the largest proportion of students of doctrine. This was perhaps owing to the publication at that time of the new and superior handbooks above mentioned. Regarding the subsequent decrease, the Committee suggests as an explanation the growing distaste for committing the proofs of the Shorter Catechism to memory. The decrease of the dogmatic spirit in the Scotch pulpit has perhaps tended to the same result.

The biblical section takes its subjects indifferently from the Old or New Testament. Last year the theme was the life of

David, and this year it will be the life of Abraham. The Handbooks for Bible-classes and Bible Primer Series are recommended, some of these having been written specially for this work. The classes generally meet once a week and study the text and the text-book. The method of conducting this work will naturally vary with different leaders, but with all the aim is to secure thorough study and mastery of the various phases of the subject.

While the doctrinal and biblical questions tend to keep the student within a close circle of study to complete the system, a subject for an essay is given to each division where wide reading and investigation are encouraged. For the juniors the subject of the essay is the biblical topic, but with the seniors it is different and frequently not biblical. Milton and Luther have both been treated. The theme for the present year is the Westminster Abbey.

The examinations are held everywhere at the same date, and are conducted on the same principles as ordinary school work. The papers are sent to each leader, who becomes the conductor of the examination, and the sealed packet is opened by him only at the time of the examination. Two hours and a half are allowed for each portion of the work. In each division and each section there are eight main questions. These are, however, sometimes sub-divided. The questions are historical and geographical. The pupil's knowledge of the character of the subject in question is thoroughly determined. In the paper for 1888 there are several practical questions, inquiring the lessons contained in the passage, but in that for 1890 we note that such questions are wholly wanting. Perhaps it would be said that they were suggested indirectly in the points to which attention is called, but certainly the direct turning of the question is absent. There is also an absence of the critical, apologetical and theological elements. The last is perhaps most noticeable. We might have expected regarding David, for example, some reference to his divinely-ordained position in the history of the kingdom of God, his influence in the theocratic government, or his relations to the sacramental worship. But the questions have wholly a bearing on personal character and history.

After the examination the papers are sent to the various examiners. Each one has all of the answers on a certain question that the marking may be perfectly even. The names of the pupils of course are not attached but each has a number opposite to which his name is recorded at the central office, where the papers are all sent finally and the results of the various examiners compiled and added. Last year over a thousand dollars was expended in prizes and \$200 was given for the certificates granted to each one passing the examination. The highest prize in the various courses was \$25 while the first prize for the essays amounted to \$45. A large number of the prizes were in books. In addition to this many of the presbyteries offered prizes for work by pupils in their own district. The wide extent of the work is evinced by the fact that the candidates entered from 398 congregations, including 70 of the 74 presbyteries of the church. There were six or more candidates in each of 202 congregations and when it is remembered that this number represents not more than one-fifth of those who began the courses and probably does not include all who went through the entire work, the extent of the system becomes evident. As a voluntary church system we know nothing to equal it in the number of attendants, the thoroughness and general strength of the work done by the pupils, the excellence of the organization of the whole scheme and the evident care and interest manifested by the examiners. It gives a comprehensive scheme tending to produce intelligent, thoughtful and well rounded Christian men and women.

In the Established Presbyterian Church the courses of study laid out on the same plan substantially have not been so generally adopted. This is probably because, while in the Free Church the "Welfare of Youth Scheme" exists simply for religious education and the whole energy of the church is directed towards this end, in the established church this is only a part of the work of the Young Men's Guild of the Church which has also literary and home and foreign missionary departments as well as a series of Guild Bible-readings for promoting systematic reading of the Word of God and uniting the members in intercessory prayer for each other. The Guild has a membership of 20,000 but the num-

ber of those presenting themselves for the "Guild Competitions" was but 156 as compared with 175 of the previous year and 129 in 1888.

The course of study is somewhat broader than that of the Free Church. For the last three years it has been as follows: 1888, Life of Christ, Life of David, Norris, Key to the Gospels, The Shorter Catechism; 1889, Life of Moses, Life of St. Paul, The Shorter Catechism, correspondence classes in Hebrew; 1890, Old Testament History and New Testament History for senior grade, and Life and Reign of King Solomon for the Junior Grade, and for the essays several subjects are given from which the candidates may make a choice. New Testament Greek has been added to Hebrew for correspondence classes. As in the Free Church prizes and certificates are awarded. While including a much smaller number as is evident, these various classes set the standard for other work and give dignity and strength to Bible study which would otherwise be lacking.

Considering these two systems critically there is but one point we wish to notice, which is common to both, namely, the lack of consecutive order in the work. The periods chosen have certainly all been local points, but they are placed like so many stepping-stones, at irregular distances and the pupil, if he continues the work for more than one year, is kept jumping backwards and forwards. In the Free Church it was proposed two years ago to remedy this weakness by giving different work for the different divisions graded according to ages, but the proposition was rejected on the ground of the extra expense involved. The same end, however, might easily be accomplished by making a well rounded course complete in five or seven years. The former would be preferable for it would enable the Committee to consider the needs of children at various ages, but the latter would certainly be better than the present arrangement. But in quality of work done, in the completeness of its organization and adaptation to the needs of the youth, the system cannot but arouse admiration and we could wish it might give an added impulse to our own movement in the direction of more intelligent study of the essentials and history of the Christian faith.

ABRAHAM, MOSES, JESUS AND GABRIEL IN THE QURAN.

By Mr. WILLIAM GRIFFITHS,
Yale University.

It is purposed in this article to present some summary statements embodying the material furnished by the Quran concerning the Bible characters, Abraham, Moses, Jesus and Gabriel.

ABRAHAM.

Abraham was one of the six great prophets to whom God delivered special laws. He was not an idolater notwithstanding the fact that the cultus of the district in which he was brought up consisted in the worship of the heavenly bodies. His investigation of the nature and properties of these, led him to abandon Sabianism, and to labor for its overthrow. He began his work at home by trying to convert his father. His pleading was in vain. His father grew angry and threatened to stone him. The threat did not alienate his feelings, for he continued praying in behalf of his father until it was revealed to him that his intercession would not avail. His hostile attitude against the gods and the established religion was inconceivable to his acquaintances, and they doubted whether he was in earnest. They were not kept long in doubt. Going to their temple he demolished the images with the exception of the biggest, which he purposely spared. The offender, when he was found out, was called to give an account of his audacious deed. With remarkable sagacity he laid the blame on the surviving god. This answer silenced them for the moment. In a short time, however, their vindictive feelings were incited, and they determined to burn him. Their revengeful purpose was thwarted by the interposition of God. This incident seems to have its origin in a misunderstanding of the word Ur. So the expression, Out of Ur of the Chaldees, was rendered, Out of the fire of the Chaldees.

At the direction of his Lord, Abraham left the place of his nativity and went to a place that was appointed for him. His relation to God was peculiar. He was notified of the doom of the wicked people of Lot. When he noticed that the messengers did not touch the roasted calf which was prepared for them he grew suspicious. Thereupon they disclosed their errand. Sarah laughed at the announcement, but the compassionate Abraham began to plead in behalf of the doomed people. The sentence, however, was irrevocable. The time of their destruction had come. The visitors had another message to communicate to their host, viz., the promise of a son. By reason of the advanced age of her lord and herself, the promise was almost incredible to Sarah. The promise in due time was fulfilled, the son was born. When he had attained to years of discretion the command was given to his father to sacrifice him. Submitting to the will of God he said to his father, "Do what thou art commanded."

The necessary preparations having been made, the obedient son was laid upon the altar. Nothing more was needed. Abraham had stood the test. He had shown his readiness to fulfil the most extreme command, so God interposed, substituted a noble victim for the youth, and set his seal of approval on the devout deed.

When the Kaabah was appointed a place of resort for mankind, a spot in it where Abraham's footprint might be seen, was selected as a place of prayer. Together with Ishmael he was commissioned to purify the House from the idols that were within and around it. Abraham had once a controversy with an unbeliever. The dispute turned on God's unique power. The unbeliever who claimed equal power with God was foiled. Notwithstanding his strong faith, Abraham had at least one moment of weakness, viz., the moment when he requested God to give him a proof of the resurrection. No blame, however, is attributed to him for making such a request. His character was so worthy in God's sight that he was constituted a model unto mankind, and the lifework of Mohammed consisted in calling the people back to the ancient religion, the religion of Abraham.

MOSES.

Moses was born at the time when the command of Pharaoh to slay the male children of the Israelites was in force. His mother was directed by God to cast him into the river, with the assurance that he should be restored, since he was destined to play the important role of an apostle. She placed the child in an ark and obeyed the direction given her. The life of the child, who in some mysterious way had reached the presence of Pharaoh, was spared at the suggestion of the Queen. He refused to suck the Egyptian nurses, so the proposal of his sister Miriam, who had kept close watch from a distance, was accepted. In this providential way he came again under the cherishing care of his mother. After a while, we are not told how long, he was taken into the court. When he had grown into manhood he was one day in the city and witnessed a fight between an Egyptian and a Hebrew. In compliance with the Hebrew's request for help he killed the Egyptian. Reflecting on what he had done he saw the doing of Satan in the affair, asked God for forgiveness, and was forgiven. On the morrow the Hebrew was again in difficulty and seeing Moses he appealed for help. Instead of giving help Moses reprimanded him. This refusal aroused his anger and he brought the charge of murder against his rebuker in the form of a question, Dost thou intend to kill me as thou killedst a man yesterday? By this time the occurrence of the previous day had reached the ears of the magistrates. Fearful of the consequences of his deed, Moses left the country and fled in the direction of Midian, praying as he went, for deliverance from the unjust people and for direction in the right way. On his journey he came to a well where a company of shepherds were watering their flocks. Two maidens who waited close by drew his attention. On learning the reason of their waiting he undertook to water their flocks. When the task was over, the maidens returned home. Before long, however, one of them brought an invitation to the stranger from her father. He accepted it and went with her. The adventures of his guest won the sympathy of Shu'aib, and his daughter's affection, so that the

guest became a son-in-law. Nothing is said of Moses after this until he was about to leave Midian. As he was one day with his family in the sacred valley of Tuwa he noticed fire and drew near unto it. A voice informing him of the sacredness of the spot on which he stood enjoined him to put off his shoes. It was there and then that he received the commission to emancipate Israel.

Being directed to cast his rod to the ground he obeyed, and it moved as if it were a serpent. Then he was told to put his hand into his bosom, and doing so, it became white. Notwithstanding these special signs he was unwilling to undertake the appointed task. He was afraid that the Egyptians would accuse him of falsehood, he suspected that the slaying of the Egyptian would bring him to trouble, he supposed that his lack of eloquence rendered success in such a work impossible. God refused to accept his excuses, so finally he yielded on condition that his brother should go with him. In company with Aaron he went to Egypt, appeared before Pharaoh and commanded him to set the Israelites free. To prove his right to make such a demand he wrought the signs furnished to him by God as credentials. Hereupon the chiefs of Pharaoh declared him to be an expert magician, and intimated that back of the demand was a scheme to dispossess the king. Hence they advised that he should be put off with fair promises so as to give time to bring together the skilful magicians of Egypt. On the appointed day the magicians made their rods run about like serpents. Moses was dismayed at this feat, but after receiving the divine assurance of victory he also cast down his rod, and, lo! it swallowed the rods which had been apparently changed into serpents. Though Pharaoh and his magicians were thus defeated, they were not yet prepared to let the Israelites go. As a result they were punished with flood, locusts, lice, frogs and blood. At length the time which God had granted them for repentance expired, and Moses was directed to lead the nation out of Egypt by night, to strike the waters of the Red Sea with his rod, so as to make a dry path for them. Thus under the leadership of Moses they crossed in safety but their pursuers were drowned. When

they arrived at Mount Sinai, Moses was called to the mountain to meet God. At God's appearance the mountain was reduced to dust. Tablets written with the divine finger were delivered to Moses with the following remark, "Receive this with reverence, and command thy people to live according to its excellent precepts." On his return to the camp he got angry at the people for making a golden calf in his absence, dashed the tablets to the ground, and dragged Aaron by the hair. He caused the calf to be reduced to dust and to be scattered in the sea. Having thus destroyed the image he pressed the people to show their abhorrence of the idolatrous deed by putting the transgressors to death. The man who could utter such a command must have occupied an exalted position in the estimation of the people.

JESUS.

Several titles are applied to Jesus, viz., The Messiah, The word of God, The word of truth, A spirit from God, The messenger of God, The servant of God, The prophet of God. His birth was miraculous. It was foretold to his mother Mary, who was a daughter of Imran and a sister of Aaron. At the time of his birth his mother was under a palm-tree in a distant place, whither she had retired for privacy. When she returned with the child unto her people, they began to remonstrate with her for what appeared to them a violation of chastity. The charge was at once repelled by the child. He was endowed with the power of performing miracles, which he utilized even in his childhood. A form of a bird which he had made out of clay was animated by his breath. He gave sight to the blind, healed the leper, and raised the dead. These deeds, wonderful as they were, were regarded as sorcery by the Jews. Thus he failed in the object of his mission which was threefold, viz., (1) the confirmation of the Scriptures, (2) the modification of some of the requirements of the law, and (3) the recalling of the Jewish nation to the true service of God. In the execution of his mission he was supported by his apostles, who of their own accord had answered to his call for helpers.

The fierce opposition to Jesus on the part of the Jews de-

veloped into a plot for his life. They went successfully through the process of crucifying him as they supposed. But God frustrated their 'plot, so that the person whom they crucified was one who resembled Jesus in appearance. God had taken Jesus to himself. Notwithstanding the distinction conferred by God upon Jesus he was not divine, and those who associate him with God are unbelievers who are to be sorely punished for their impious assertions. He was only an apostle, strengthened, it is true, with the Holy Spirit, favored with the gift of prophecy, and appointed for an example unto the children of Israel. He made no higher claim than this, and he is represented as saying in the last day that he is free from assailing the doctrine of God's unity.

GABRIEL.

The part which Gabriel plays in the Quran is very important. It was through him that Mohammed received his revelations. When the charge was brought against him of forming revelations to suit his own purpose he was not slow to assert that each revelation was genuine, brought down from the Lord by the Holy Spirit. The Holy Spirit referred to was Gabriel, who appeared twice to the prophet in a natural form. One of these occasions was the famous "Night Journey;" the other at the lote-tree beyond which there is no passing, when Mohammed was told, "Read in the name of thy Lord, who created man from congealed blood. Read, for thy Lord is most gracious, who taught the pen, taught man what he did not know."

There was a virtue in that with which Gabriel came in contact. The calf-worshiper Samiree when questioned by the incensed Moses as to the motive which led him to make the calf made the following reply, "I beheld what they beheld not, and I grasped a handful from the footprint of the messenger and cast it." This seemed to him a satisfactory reason, for was he not thereby acting in accord with an inspired suggestion?

It was Gabriel that announced to Zechariah the promise of John and to Mary the glad tidings of a Word from God, whose name should be Messiah Jesus.

OUTLINE OF AN INDUCTIVE AND HISTORICAL STUDY OF *METANOEO* AND *METAMELOMAI*.

By Professor ERNEST D. BURTON,
Newton Theological Institution, Newton Centre, Mass.

The purpose of the study which is here outlined is to determine historically the meaning in the New Testament of the two words named. Passages containing these two words being none too frequent in Greek literature, the basis of induction is broadened by including the instances of certain cognate words. No attempt is made to indicate the results of the study. The present article limits itself to pointing out the material for the study, outlining the plan of work, and furnishing a few hints by which the student may be introduced more directly to his task. It is to be regarded as an illustration in outline of the method described in the March number of *THE STUDENT*, and is intended, as was the former article, for beginners in lexicographical investigations.

In the lists of passages those which are known to be incomplete have the sign † at the end; those which are supposed to be complete have * at the end. In the case of the Old Testament and New Testament lists the signs apply to each list as a whole. Elsewhere they refer only to the author whose name immediately precedes.

ETYMOLOGY.

It is scarcely practicable to make this portion of the investigation strictly and independently inductive. We cannot go so far back but that in the end we must stand on the shoulders of our predecessors.

Metanoeō.

Curtius, Greek Etymology, § 135.
Vanicek, Griechisch-Lateinisches Etymologisches Wörterbuch, pp. 196, 197.

Liddell and Scott, Greek-English Lexicon, *noeō*; also *meta*, G (in composition).

Metamelomai.

Curtius, *ib.* § 466.
Fick, Etymologisches Wörterbuch, 3rd ed., vol. I., pp. 254, 836, vol. II., p. 197.

Vanicek, *ib.* p. 202.
Liddell and Scott, *ib.* *melō*; also *meta*, G (in composition).

USAGE.

From this point on the investigation should be independently inductive so far as the words under examination are concerned. The student should examine in the original each passage in the following lists, reading as much of the context as is necessary to give the connection of thought, and then determining, in view of the etymology (or, as we proceed to the later instances, of the past history of the word) and of the context, as accurately as possible what the word in question signifies in the particular passage. The results of the examination of successive passages should be summed up as the group representing each author or each period is completed.

For the words *metanoeō* and *metamelomai* and their cognates the following are suggested as test-questions which may aid in the elucidation of the meaning of the word under consideration in any given passage:—

1. Does the word denote regret for a past act, (a) one's own act, (b) another's act?
2. Does it denote afterthought, reflection?
3. Does it denote a change of opinion?
4. Does it denote change of a purpose formed but unexecuted?
5. Does it denote change of a purpose hitherto governing action?
6. Does it involve recognition of the deed regretted or purpose changed as morally wrong?
7. Is that to which it looks back a single deed, or the whole preceding life?
8. Does the word combine in its meaning any two or more of the above ideas, either by directly including more than one or by expressing one and implying or suggesting another?

I. Classical Usage.

The authors cited under each word are arranged in approximate chronological order. The method of citation is conformed to that of Liddell and Scott's Lexicon.

*Metanocē.**Metamelei.*

Epicharmus 151, in Ahrens, <i>De Dia-lecto Dorica.</i>	Herodotus,	1.130
	"	3.36
Antipho,	120.28	3.140
"	140.17	4.203
Xenophon, Cyr.,	1.1.3	6.63
" Hell.,	1.7.19	7.54
Plato, Euthyd.,	279 C.	9.1
	"	9.89
Euripides, Fr.,		1065
Antipho,		140.18
"		140.33
Aristophanes, Nub.,		1114
" Plut.,		358
" Pax,		1315
*		
Thucydides,		2.61.2
"		3. 4.4
*		
Lysias,		186.12
Xenophon, Hell.,		1.7.35
" Cyr.,		5.1.22
" "		5.3.6
" "		8.3.32
" Equestr.,		6.13
Plato, Phædr.,		231 A.
" Apol.,		38 E.
" Prot.,		356 D.
" Phæd.,		113 E.
" Georg.,		471 B.
" Ep. II.,		314 B.
" Demod.,		382 D.
Isocrates,		87 A.
"		382 C.
"		383 B.
"		385 B.

Metamelomai.

Thucydides,	4.27.2
"	5.14.2
"	5.35.4
"	7.50.3
"	8.92.10
*	
Xenophon, Cyr.,	4.6.5
" Mem.,	2.6.23
Plato, Demod.,	382 D.
Aristotle, Eth.,	3.1.13

*Metanoia.**Metamelecia.*

Antipho,	120.29	Thucydides,	1.34.3
Thucydides,	3.36.4	"	3.37.1
*		*	
Philemon, Fragm.,	105	Xenophon, Cyr.,	5.3.7
Menander, Gnom. Monost.	91	Plato, Legg.,	727 C.
		" "	866 E.
		" Pol.,	577 E.
		Aristotle, Eth.,	3.1.13
		" "	3.1.19
		Menander, Incert. Fab.,	153

II. Hellenic Usage, down to about 100 A. D.

The references are conformed to Liddell and Scott's method of citation except that the passages in Plutarch are cited more definitely. The second number in the references to the Lives indicates the sub-section as given in the edition of Bekker. The references given without title are to the Morals, which are contained in Xylander's second volume, and the number after the letter in each case refers to the line-numbers given in connection with the number indicating Xylander's pages at the top of the page of Reiske's edition, volumes VI-X of which contain the Morals.

*Metanoeō.**Metameleci.*

Diodorus Siculus,	1.67.5	Plutarch, Aristid.,	4.3
Plutarch, Camill.,	12.3	" Cato. Min.,	7.1
" "	29.3	" Artax.,	18.5
" Crass.,	11.2	" II.,	125 D. 31
" Eumen.,	2.3		
" Phoc.,	14.3		
" Agis,	19.5 (bis.)	Polybius,	4.50.6
" Demet.,	52.4	"	25.5.11
" Artax.,	24.4	Diodorus Siculus,	15.9.4
" Galb.,	6.4	" "	19.75.2
" II.,	10 F. 53	" "	19.102.7
" II.,	26 D. 34	Plutarch, Coriol.,	13.4
" II.,	27 A. 5	" "	20.5
" II.,	37 E. 36	" Com. Alc. cum Coriol.,	2.4
" II.,	74 C. 28	" " " "	4.6
" II.,	163 F. 57	" Timol.,	6.4
" II.,	205 C. 29	" Cat. Maj.,	9.6
" II.,	1128 D. 22	" Nic.,	7.1
" II.,	1128 E. 40	" Alex.,	30.1
Epictetus,	II., 22.35	" Cat. Min.,	7.1

Plutarch, Demosth.,	21.3
" Cic.,	38.2
" Artax.,	17.6
" II.,	5 A. 9
" II.,	55 C. 26
" II.,	62 A. 8
" II.,	178 E. 49
" II.,	196 C. 30
" II.,	549 C. 23
" II.,	1101 D. 33

*Metanoia.**Metameleia.*

Plutarch, Camill.,	38.4	Plutarch, Cat. Maj.,	9.6
" Pericl.,	10.2	" Cim.,	17.5
" Timol,	6.2	" II.,	77 D. 34
" Com. Tim. cum Paul.		" II.,	592 B. 16
Em.,	2.6		
" Mar.,	10.4		
" "	39.3		
" Alex.,	11.4		
" M. Anton.,	24.6		
" II.,	56 A. 6		
" II.,	68 F. 54		
" II.,	105 C. 30		
" II.,	712 C. 26		
" II.,	961 D. 37		
" II.,	1092 E. 43		

III. The Hebrew verb Naham.

We are led to the examination of this verb by observing that *metanoeō* and *metamelomai* occur in the Septuagint almost exclusively as translations of the forms of the Niphal Conjugation of this verb.

1. Etymology. Consult Hebrew Lexicons.

2. Usage of the Niphal Conjugation, *Naham*. Examine the passages in the following list. An approximately correct result may be obtained by the use of the Revised Version. On a crucial passage, however, such as Jer. 8: 6, the student of Hebrew has a decided advantage. For the elucidation of that passage he should examine all the passages in which the preposition '*al*' is used after the verb. The context of each passage must of course be carefully examined.

Genesis	6:6	Job	42:6	Jeremiah	26:19
"	6:7	Psalms	77:2	"	31:15
"	24:67	"	90:13	"	31:19
"	38:12	"	106:45	"	42:10
Exodus	13:17	"	110:4	Ezekiel	14:22
"	32:12	Isaiah	1:24	"	24:14
"	32:14	"	57:6	"	31:16
Judges	2:18	Jeremiah	4:28	"	32:31
"	21:6	"	8:6	Joel	2:13
"	21:15	"	15:6	"	2:14
1 Samuel	15:11	"	18:8	Amos	7:3
"	15:29(bis)	"	18:10	"	7:6
2 Samuel	13:39	"	20:16	Jonah	3:9
"	24:16	"	26:3	"	3:10
1 Chronicles	21:15	"	26:13	"	4:2
				Zechariah	8:14
				*	

IV. Septuagint Usage, Canonical Books.

The passages marked with † are the only ones in which the Greek verb *metanoeō* or *metamelomai* does not represent the Hebrew *niham*. The figures in parenthesis show the notation of the English version where it differs from that of the Greek. We must guard against the error of assuming that the Greek verb bears in each case the same meaning which the Hebrew bore. This would be to assume that the Greek translators always used precisely the same Hebrew text which we now have and always translated it with entire correctness, an assumption contradicted by scores of instances. A comparison of the Hebrew and Greek of Jer. 8:6 and 31:19 will illustrate the necessity of this caution.

Metanoeō.

1 Samuel	15:29 (bis)
† Proverbs	20:25
† "	24:32
Jeremiah	4:28
"	8:6
"	18:8
"	18:10
"	31:19
Joel	2:13
"	2:14
Amos	7:3
"	7:6
Jonah	3:9

Metamelomai.

Exodus	13:17
1 Chronicles	21:15
Psalms	105 (106):45
"	109 (110):4
† Proverbs	5:11
† "	25:8
Jeremiah	20:16
Ezekiel	14:22
† Zechariah	11:5
*	

Jonah	3 : 10
"	4 : 2
Zechariah	8 : 14
*	

Metanoia.

Proverbs	14 : 15
*	

Metameleia.

Hosea	11 : 8
*	

For comparison and contrast examine the following passages, in which the Hebrew has *shubh* and the Greek *epistrephō* or *apostrephō* :—

1 Kings	8 : 47	Ezekiel	14 : 6
"	13 : 33	"	18 : 27, 28, 30
2 Chronicles	30 : 9	Joel	2 : 12, 13
Jeremiah	3 : 12	Jonah	3 : 8, 9, 10
"	18 : 8	†	

Query: Which verb in the Old Testament, *niham* or *shubh*, approaches most nearly to the idea of a turning away of the heart from sin?

V. Usage in the Old Testament Apocrypha and other Jewish Writings down to about 100 A. D.

The references to the Apocrypha are adapted to the Greek text of Tischendorf. As given in parenthesis, they designate the same passages according to the titles and notation of the ordinary English version. The references to Philo are to the volumes and pages of Mangey's edition, which are repeated on the margins of some other editions. The figures in parenthesis show the sections as given in the edition published by Tauchnitz and in that edited by Richter.

Metanoeō.

Sophia (Wisd.),	5 : 3
Sirach (Eccl.),	17 : 24
" "	48 : 15
(Pr. Manas.,	7, 13)
Philo.,	I., 77 (16)
"	I., 129 (75)
"	I., 139 (1)
"	II., 405, 406 (passim)
†	
Josephus, Ant.,	2.14.5
" "	2.15.1

Metamelomai.

Sophia (Wisd.),	19 : 2
Sirach,	30 : 28 (Eccl., 33 : 19)
"	35 : 19 (" 32 : 19)
1 Maccabees,	11 : 10
Josephus, Ant.,	6.7.4

Josephus, Ant.,	2.15.3 (bis)
" "	4.6.10
" "	4.8.3
" "	5.1.26
" "	5.2.9
" "	7.7.3
" "	7.11.2
" "	9.8.3
" "	10.4.2
" "	10.7.5
†	

Metanoia.

Sophia (Wisd.), II : 24

" " 12 : 10

" " 12 : 19

Sirach (Eccl.), 44 : 16

(Pr. Manas, 7)

" " 8)

Philo, I., 80 (19)

" " 108 (34)

" " 129 (75)

" " 277 (7)

" " 283 (15)

" II., 3 (3)

" " 405, 406 (passim)

" " 410 (3 and 4)

†

Josephus, Ant., 2.6.4

" " 2.6.9

" " 3.1.5

" " 4.6.10

" " 4.8.2

" " 7.2.2

" " 9.8.5

" Bell., 5.9.2

" Con. Ap., 1.29.5

†

|| Oracula Sib., 4.163 (167)

Metameleia.

Philo, II., 66 (29)

Metamelos.

Josephus, Ant., 2.6.4

VI. New Testament Usage.

In the examination of the New Testament passages notice what preposition is used with the noun respecting which the *metanoia* takes place. The following passages are specially worthy of note:—Matt. 12: 41 (*cf.* Jonah 3: 5–8); Luke 15: 7, 10; Acts 26: 20; 2 Cor. 12: 21; Luke 3: 8 (*cf.* follow-

|| Found also Oracula Sib. 1.129; 1.168; 2.312; 8.357 (†), but these passages are supposed to be of later date.

ing context); 2 Cor. 7:9, 10. Is sorrow for sin an element of repentance or an antecedent of it? Is reform of life an element of repentance or a consequence and evidence of it?

Metanocō.

Matthew	3:2
"	4:17
"	11:20
"	11:21
"	12:41
Mark	1:15
"	6:12
Luke	10:13
"	11:32
"	13:3
"	13:5
"	15:7
"	15:10
"	16:30
"	17:3
"	17:4
Acts	2:38
"	3:19
"	8:22
"	17:30
"	26:20
2 Corinthians	12:21
Revelation	2:5 (bis)
"	2:16
"	2:21 (bis)
"	2:22
"	3:3
"	3:19
"	9:20
"	9:21
"	16:9
"	16:11
*	

Metamelomai.

Matthew	21:29
"	21:32
"	27:3
2 Corinthians	7:8
Hebrews	7:21
*	
<i>Ametamelētos.</i>	
Romans	11:29
2 Corinthians	7:10
*	

Metanoia.

Matthew	3:8
"	3:11
Mark	1:4
"	2:17
Luke	3:3
"	3:8
"	5:32
"	15:7
"	24:47

Acts	5:31
"	11:18
"	13:24
"	19:4
"	20:21
"	26:20
Romans	2:4
2 Corinthians	7:9
"	7:10
2 Timothy	2:25
Hebrews	6:1
"	6:6
"	12:17
2 Peter	3:9
*	

VII. Usage subsequent to New Testament Times.

I. Secular writers of the second century A. D.

References are conformed to Liddell and Scott's method of citation.

Metanocō.

Lucian, Dial. Mort.,	10.1
" Saltat.,	84
" Ver. Hist.,	2.35
" Dem. Enc.,	31
" Amor.,	36
Dio Cassius,	38.29
" "	40.37
" "	41.35
" "	53.10
" "	55.21
" "	61.2
" "	65.10
" "	71.25
" "	78.39

Metamelei.

Aelian, Var. Hist.,	2.11
Lucian, Scyth.,	3
" Herm.,	21
" Neocyom.,	14
" Jup. Conf.,	9
" Philops.	20

Metamelomai.

Dio Cassius,	37.50
" "	39.39

Metanoia.

Lucian, Calumn,	5
" Merc. Cond.,	42
" Cronos,	15
†	
Artemidorus, p. 36, init. (Rigalt)	
" p. 173, med. "	
Dio Cassius,	53.11

2. The Apostolic Fathers.

Metanocō.

Clemens Romanus,	i Cor. 7.7
" "	8.3
Ignatius, Philad.,	3.2
" "	8.1
" Smyrn.,	4.1
" "	5.3
" "	9.1
[" Martyr. Polyc.,	7.2
" " "	9.2
" " "	11.1f]
Hermas, Vis.,	1.1.9
" "	1.3.2
" "	2.2.4
" "	3.3.2
" "	3.7.2
†	

Metanoia.

Clemens Romanus,	i Cor. 7.4ff.
" "	8.1ff.
Ignatius, Ephes.,	10.1
Barnabas, Ep.,	16.9
Hermas, Vis.,	2.2.5
" "	3.7.5
" "	4.1.3
"	5.7
Mand.,	2.7

†

THE GOSPEL OF JOHN.

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

BY WILLIAM R. HARPER AND GEORGE S. GOODSPED,

YALE UNIVERSITY.

§ 3. Chapter 6 : 25-40.

REMARK.—Great interest is shown by the people. They will not give Jesus up. This is well. But on what terms will they take him as their leader? Is it He or his favors that they are seeking?

1. The Scripture Material :

- 1) V. 25. They find Jesus and say, "Teacher, when did you come here?"
- 2) v. 26. He replies, "I tell you truly, It is the food I gave and not the 'signs,' that made you seek me."
- 3) v. 27. "Work not for perishable but for eternal food given by the Son of Man, whom the Father has authorized."
- 4) vs. 28, 29. When they ask, "What work does God want us to do?" he says, "One work, to believe on his messenger."
- 5) vs. 30, 31. They reply, "What sign have you to convince us, like the food from heaven that Moses gave our fathers?"
- 6) vs. 32, 33. "Be assured," said he, "that the real bread from heaven was not from Moses, but comes from the Father giving life to the world."
- 7) vs. 34, 35. When they ask for such bread, he replies, "I am the bread of life; they who believe on me shall not hunger or thirst."
- 8) vs. 36, 37. "But though you are unbelieving, yet what the Father gives to me shall surely be mine, and I will not reject whoever comes."
- 9) vs. 38-40. "I seek to do His will, which is that all whom He has given me to believe on me, I shall keep forever, and raise up at the last day."

2. Colloquy with the People ; the Real Bread : When the people find Jesus, they ask when he came there. He replies, "You seek me merely because you want your earthly desires and plans gratified. Strive for that which will truly satisfy you forever. It is this which God has commissioned me to give." They ask, "What does God want us to do to get this?" "Only

one thing," he answers, "trust yourselves to me whom He sends." "Yes, but prove your claim," they say, "by some heavenly sign, like that of the manna Moses gave for food. Then we will believe you." "You forget," said he, "that it was not Moses but my Father who gave the manna, and it was not such food as that which He is giving you from heaven—the real food that will give men life. Do you ask for this? I am that food which gives life. He who trusts himself to me shall be forever satisfied. . . . You do not believe. But the Father is giving me those who do trust themselves to me. I willingly receive them. I came from heaven to do His will. His will concerning them is this: I am to lose none of them. I am to raise them up at the last day. I am to keep them forever."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Not because*, etc. (v. 26), (a) cf. v. 14, (b) i. e. "not because you saw in the 'sign' any deeper spiritual meaning."
- 2) *meat which perisheth* (v. 27), (a) that which satisfies only for a time, (b) Messianic purposes which are merely temporal (cf. v. 14).
- 3) *work the works of God* (v. 28), (a) the works which God would have them do, (b) especially—enter into God's plan for the Christ and his work.
- 4) *believe on him*, etc. (v. 29), (a) trust yourselves to his guidance, (b) especially in his Messianic activity.
- 5) *I said* (v. 36), when? cf. v. 26.

2. Connections of Thought:

- 1) *Jesus answered* (v. 26), (a) an indirect answer to their state of mind which was, (b) will you not after all join with us in our Messianic plan of revolt? (c) this insight into their state of mind runs through the whole colloquy.
- 2) *they said therefore* (v. 28), because they looked favorably on his exhortation to work for the permanent Divine food, they *therefore said*, etc.
- 3) *they said therefore* (v. 30), because he demanded their self-surrender to him, they *therefore said*, etc.
- 4) *but I said*, etc. (v. 36), (a) a break in the thought, (b) i. e. they that believe on me shall be satisfied, *but* you do not believe.
- 5) vs. 37-40, (a) another break in the thought, (b) i. e. though you do not believe, yet those who do believe are by the Father's will blessed.
- 6) *for*, etc. (v. 38), (a) I will not reject him that cometh according to the Father's will, (b) *for* I am here to do His will.

3. Manners and Customs:

God hath sealed (v. 27), (a) note here the custom of the baker to stamp the loaves with his private seal to authenticate their genuineness, (b) observe the application to Jesus as sealed by the Father.

4. Historical Points:

Manna in the wilderness (v. 31), (1) compare Ex. ch. 16, (2) the same sign was expected from the Messiah.

5. Review:

The student, if he has made a careful study of these points, may now proceed to review the material of 1 and 2 in the light of them.

4. Religious Teaching: *We live, and want to live, to some purpose, and with some result. Only that which holds forth a*

prospect of permanent blessedness of the highest sort can really claim our hearts. Jesus offers himself as this satisfying object of our lives. He is the Father's gift to us for this very thing. We are to entrust ourselves to Him, and He will make our lives completely and enduringly blessed. How can we hope for any permanent satisfaction apart from Him—in that which shall have an end, which is bound to perish?

§ 4. Chapter 6 : 41-59.

REMARK.—There are those present who are quick to detect and challenge the new teaching and the strange claims of Jesus. Their objections serve to call forth his most striking statement of the loftiness and the lowliness of his person and work.

1. The Scripture Material :

- 1) Vs. 41, 42. Then the "Jews" object to his calling himself the bread from heaven, and say, "How can this Jesus, whose parents we know, be the bread from heaven?"
- 2) vs. 43, 44. Jesus says, "Do not raise objections. Only those whom the Father draws can come to me and be raised up."
- 3) vs. 45, 46. The prophets tell of all being taught of God. Those who have thus learned come to me, not indeed having seen the Father for the one from Him has alone seen Him.
- 4) vs. 47, 48. Be assured that whoever believes on me, who am the bread of life, has eternal life.
- 5) vs. 49, 50. Your fathers ate manna and died; but whoever eats this bread from heaven, does not die.
- 6) v. 51. I am the living bread from heaven, eating this one lives forever—yes, my flesh I give as bread for the world's life."
- 7) vs. 52, 53. When the Jews dispute as to his giving his flesh to eat, he says, "Life comes to you only as you eat the son of man's flesh, and drink his blood."
- 8) vs. 54, 55. My flesh and blood are true food; they who partake of them have eternal life.
- 9) vs. 56, 57. He who partakes of them, abides in me, and I in him. He lives because of me as I live because of the living Father who sent me.
- 10) vs. 58, 59. This is the food from heaven; they who eat of it die not, as did the fathers, but live forever." Thus he teaches in Capernaum's synagogue.

2. Colloquies with the "Jews"; Eating the Flesh and Blood : The "Jews" are disturbed that a man whose parents they know should claim to come from heaven. But Jesus replies, "No one can receive me unless the Father inclines his heart to do it. The prophets look forward to the time when all shall receive God's teaching (not seeing God directly, indeed, for I only have seen Him), and yet only those who learn from His teaching receive me. Be assured of this, which I repeat,—I am the food which gives life. Manna could not keep your fathers alive. I,

the living food from heaven, give eternal life to those who eat—my flesh.” “ Eat his flesh ! ” This excites the “ Jews ” yet more. Jesus proceeds, “ Be assured that my flesh and my blood are the true food and drink, which will give a man life in himself. By partaking of them, one abides in me and lives because of me, as I live because of the living Father. Such is the real food from heaven which keeps one alive forever.”

Thus he taught in the synagogue at Capernaum.

3. Re-examination of the Material:

I. Words and Phrases :

- 1) *No man can come*, etc. (v. 44), is this an excuse for their murmuring ?
- 2) *draw him*, is this special, supernatural influence, or is it explained by v. 45 ?
- 3) *kath learned* (v. 45), (a) the learning lies within each one’s grasp, (b) to what **teaching** does this refer—the lessons of providence, history, conscience, Scripture, etc. ?
- 4) *which came* (v. 51), cf. vs. 33, 50,—refers to a definite time.
- 5) *my flesh*, i. e. my humanity.
- 6) *for the life*, either (a) to support and sustain, or (b) to atone for “ the life.”
- 7) *flesh . . . blood* (v. 53), (a) an enlargement of the idea of v. 51, (b) equivalent to “ humanity,” (c) bore upon their ideas of a lordly, regal majesty in the Christ, (d) is this a reference to the cross ? to the Lord’s supper ?

2. Connections of Thought:

- 1) Vs. 44, 45, what is the relation between these verses ? (a) the divine side—the Father must first draw you, (b) the human side—you must learn from the Father’s teaching, (c) before you can believe in me.
- 2) vs. 53, 54, antithetic parallelism, expressing the same thought.
- 3) *this is*, etc. (v. 58), conclusion and summing up of the whole.

3. Historical Points :

- 1) *Son of Joseph* (v. 42), cf. 1 : 45 ; 2 : 1, 12, (a) the circumstances of the supernatural birth unknown to them, (b) was the writer ignorant of them, (c) if not, why did he not refer to it here ?

4. Comparison of Material :

- 1) *The Jews* (vs. 41, 52), note the reference to their presence in Mk. 7 : 1, which relates to this season.
- 2) *in the prophets*, etc. (v. 45), (a) note the reference Isa. 54 : 13, (b) consider its bearing in the connection, (c) its application here.

5. Manners and Customs :

- The Synagogue* (v. 59), (a) the Jewish “ meeting house,” (b) note the kind of address given in it, and the bearing of the audience, (c) cf. Lk. 7 : 1-5 for a possible reference to this synagogue.

6. Review :

The student may gather up the material just collected, and use it in a review and criticism of points 1 and 2.

4. Religious Teaching : *Jesus overthrew the Jewish dream of the Christ as a majestic temporal conqueror by presenting himself as Son of Man, whose humility and lowliness were prominent. They must trust themselves to him in his humiliation. It is the acceptance, not of our idea of the Christ, but of the Christ as He offers Himself for our acceptance, that obtains for us eternal life.*

§ 5. Chapter 6 : 60-71.

REMARK.—Such teaching bring matters to a climax with all his hearers; even his disciples being severely tested. Will they endure the test? The crisis has come.

1. The Scripture Material:

- 1) V. 60. Many of his disciples say therefore, "This is hard to accept."
- 2) vs. 61, 62. Jesus, aware of their objections, says, "If this makes you stumble, what will you say to seeing the Son of Man returning home?"
- 3) vs. 63, 64a. The spirit, not the flesh, avails; what I say is spirit and life, yet some are unbelieving."
- 4) vs. 64b, 65. For he knew from the first who were faithless and who would be the traitor, and so said, "On this account I told you that only as given by the Father, could one come to me."
- 5) vs. 66, 67. Thereupon many disciples leave him, and he says to the twelve, "Do you want to go?"
- 6) vs. 68, 69. Peter replies, "No one else can teach us eternal life as you do. We are persuaded that you are God's Holy One."
- 7) vs. 70, 71. Jesus answers, "I chose you twelve, and yet one is a devil"—speaking of Judas Iscariot, one of them, who was to betray him.

2. The Dark Issue and the Gleam of Light: Many of his disciples are puzzled at what they term this repulsive teaching. Jesus knows their thoughts and says, "If you object to these words now, what will they mean to you, if you should see me returning to heaven whence I came? The material ideas and the temporal hopes that you cherish will not avail you. It is the spiritual and living realities which my teaching holds forth that give life. But some of you do not believe"—and knowing from the first the unbelief and treachery of some, he added—"and therefore I said that the Father must move upon the heart before one can believe on me."

Thereupon many desert him. He asks the twelve what they propose to do, and Peter replies, "We have come to know that you are the Christ. Your teaching brings to us eternal life. Who shall give us clearer guidance?" And Jesus answers, knowing that Judas Iscariot, one of them, was to betray him, "I chose you to be the twelve apostles, did I not, and yet one of you is a devil."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Hard* (v. 60), not merely difficult, but unpleasant.
- 2) *knowing in himself* (v. 61), favorite phrase of the writer.
- 3) *the spirit* (v. 63), either (a) the spiritual element as distinguished from the material "flesh," or (b) the Holy Spirit.

- 4) *are spirit and are life*, (a) i. e. mean, or, have to do with, spiritual and living forces, (b) as distinguished from the deeds of temporal magnificence that you desire from me.
- 5) *from the beginning* (v. 64), of what? (a) of his life, (b) of his ministry, (c) of his association with them, (d) of their cherishing such thoughts.
- 6) *went back* (v. 65), to their ordinary occupations.
- 7) *Holy One of God* (v. 69), equivalent to a confession of the Christ.
- 8) *Iscariot* (v. 71), (a) i. e. man of Kerioth in Judah, (b) significance in this.

2. Connections of Thought:

- 1) *Many therefore*, etc. (v. 60), i. e. (a) Jesus spoke of the eating of his flesh and the drinking of his blood as the way to eternal life, and (b) "therefore many disciples said," etc.
- 2) *what then if*, etc. (v. 62), i. e. either (a) If you stumble at the teaching while I am with you in the flesh, what will you make out of it when I ascend on high and am with you only in the spirit? or (b) If you object to this picture of my humiliation (vs. 53, 54), what will you think of the worse humiliation of my crucifixion to be followed by my ascension to heaven—what will become of your temporal Messiah then?
- 3) *being one*, etc. (v. 71), i. e. though he was one of the twelve.

3. Manners and Customs:

Walked no more, etc. (v. 66), shows the custom of disciples to follow with the teacher as he went from place to place teaching.

4. Comparison of Material:

- 1) Compare the situation and language of vs. 66-71 with that of Mt. 16: 13-20.
- 2) Consider the possibility of their being different reports of the same occurrence, (a) v. 66 denotes a gradual process, (b) the question of v. 67 is practically equivalent to that of Mt. 16: 15, (c) the place of John's narrative not fixed.
- 3) Objections to this view?
- 4) On any view, note the harmony between the Synoptical and the Johannine account of "the Galilean crisis."

5. Historical Points:

The Galilean crisis:

- 1) The issue of the feeding of the multitude.
- 2) How Jesus met the popular demand.
- 3) His colloquies and their meaning.
- 4) The outcome of it all, (a) the falling away of popular support in Galilee, (b) the defection of disciples, (c) the beginning of Judas' treachery, (d) the glad confession of Peter, (e) the way opened for the "Jews" to destroy Jesus.

6. Literary Data:

- 1) Note familiar phrases.
- 2) Observe the use of the term *the twelve* (v. 67), as though the word was well known, what is the bearing of this on the authorship of the Gospel?

7. Review:

If the student has worked through these points, he is in a position to review with profit the material of 1 and 2.

4. Religious Teaching : "To whom shall we go?" This question must be considered by all who would turn away from Jesus Christ. If you reject him, to what teacher or friend who is greater or better able to guide to eternal life will you go?

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

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- § 4. 6:41-59. Colloquies with the "Jews"; "Eating the Flesh and Blood."
- § 5. 6:60-71. The Dark Issue and the Gleam of Light.

Division III. 7:1-8:59. *Clearer Light and Sharper Conflict at Jerusalem.*

REMARK.—The crisis in Galilee is passed. The darkness and the light in the north have both become manifest. The scene changes to Jerusalem, where the final message is to be delivered, the final appeal made, the great manifestation given, the conflict brought to a last issue. Light and darkness are intensified as the new ministry proceeds.

§ 1. Chapter 7:1-13.

REMARK.—Is Jesus to go to Jerusalem where the greatest opposition is to be met? He will not go till the word is spoken from above. Meanwhile what are the people saying?

1. The Scripture Material:

- 1) V. 1. After this Jesus stays in Galilee, because in Judea the Jews seek to kill him.
- 2) vs. 2-5. As the feast of tabernacles is nigh, his brothers, who believe not on him, urge him to go into Judea and manifest himself by his works openly.
- 3) vs. 6-8. Jesus replies, "I am not ready to go yet; you may go at any time, for the world does not hate you as it does me who testify to its evil deeds."
- 4) vs. 9, 10. He remains in Galilee until they have gone, and then goes up as though in secret.
- 5) vs. 11-13. The "Jews" at the feast wonder where he is, and the multitude, fearing the "Jews," secretly discuss him, some saying, "He is good," others, "He deceives the people."

2. The Situation at the Feast of Tabernacles: For some time after, Jesus remains in Galilee to avoid the murderous hate of the "Jews." His brothers, who do not really believe in him,

urge him to go up to the Feast of Tabernacles, which is near, and do in the face of the world the works which would make him known as the Christ. He replies, "The world does not hate you as it hates me for testifying to its sins. You may go up at any time. The time for me to go has not yet come." But after they have gone, then very quietly, he too goes up to the feast. There the "Jews" have been looking for him; and the people, restrained from open discussion for fear of the "Jews," whisper their varying opinions about him.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *My time* (v. 6), (a) cf. 2 : 4, (b) i. e. the time which has been appointed to me by my Father.
- 2) *not publicly* (v. 10), i. e. not with the great companies of Galilean pilgrims that went up, cf. Lk. 2 : 44.
- 3) *Jews* (v. 11), i. e. the religious leaders, hostile to Jesus.
- 4) *multitude* (v. 12), (a) i. e. the pilgrims who came from all parts, (b) note the two views held by them, (c) the comparative weakness of the statement favoring him.

2. Connections of Thought:

- 1) *His brethren therefore said* (v. 3), i. e. because the feast was near and the opportunity then was the best possible for his manifestation, *therefore* they said.
- 2) *for even his brethren*, etc. (v. 5), i. e. they urged him to take the matter into his own hands and show himself for what he was, *because* they did not have that firm faith in him that was willing to bide *his* time.
- 3) *howbeit no man*, etc. (v. 13), i. e. they were full of question and discussion about him, still it was all done in secret, because each was afraid that the "Jews" would be displeased.

3. Manners and Customs :

- The feast of tabernacles* (v. 2), (1) note its origin and twofold character, cf. Ex. 23 : 16; Lev. 23 : 39-43.
 2) the time and manner of its observance.
 3) the general spirit and customs connected with its observance.

4. Historical Points :

- 1) *Jesus walked in Galilee* (v. 1), note the accordance of this statement with the Synoptic gospels which relate a continued work in Galilee, cf. Mt. chs. 15-18 ; Mk. 7-9 ; Lk. 9 : 18-50.
- 2) *that thy disciples also*, etc. (v. 3), note the accordance with the Synoptics here, a ministry only semi-public being described by them, cf. Mk. 7 : 24, 36 ; 8 : 27, etc.; 9 : 30.
- 3) *then went he also up* (v. 10), this journey probably corresponds with that of Lk. 9 : 51.
- 4) Note, then, the probable length of time intervening—Passover (April) to Tabernacles (October).

5. Literary Data :

- 1) *Feast of the Jews* (v. 2), cf. 2 : 13; 5 : 1; 6 : 4, and consider the significance of this phrase, (a) indicates that the gospel was written after the Jews had ceased to be a nation, or (b) that the spirit of the religious leaders ("Jews") toward Jesus was such as to make the feasts no longer national but local and sectional.
- 2) Observe familiar words, e. g. *world*, *my time*, *works*, etc.

6. Review :

The material furnished by the study of these points may be used by the student in a careful review of the statements of 1 and 2.

4. Religious Teaching: *The self-restraint of Jesus is as much of an example to us as is the energy he displayed in his work. What he did not do has its' teaching as well as what he did. His brethren had the freedom of the "world." His was the bondage of duty, the self-assumed submission to the Father's will. Which is better—the liberty of one who conforms to the "world's" life, or the bondage of him who seeks the Father's will and testifies to the evil deeds of this "world?" Are you God's bondmen or sin's freemen?*

§ 2. Chapter 7 : 14-30.

REMARK.—The presence of Jesus precipitates all action. The latent enthusiasm appears. The disguised opposition makes itself felt. Jesus himself meets all shades of opinion with the strong and settled assertion of his divine mission.

1. The Scripture Material :

- 1) Vs. 14, 15. When Jesus comes into the temple, teaching, in the midst of the feast, the Jews wonder how, without special training, he knows so much.
- 2) vs. 16-18. He replies, "What I teach is God's, who sent me, as you may know, by submitting to His will, and by observing that I seek not my own but His glory, and am therefore true."
- 3) v. 19. "Though Moses gave you the law, none of you keep it—why try to kill me?"
- 4) v. 20. The people reply, "You are mad; who wants to kill you?"
- 5) vs. 21-24. He answers, "I made you wonder at what I did; Moses received circumcision from the fathers and gave it to you, and you keep the law by circumcising even on the Sabbath—be just, then, to me who on the Sabbath wholly cure a man."
- 6) vs. 25-27. Some of Jerusalem say, "This man whom they try to kill is free to say what he will. Perhaps the rulers know him to be the Christ. But we know all about him and the Christ we will not know."
- 7) vs. 28, 29. He replies, "Yes, you know all about me. And yet you do not know him who is true, from whom I am and who sent me."
- 8) v. 30. Then they try to take him, but his time has not come.

2. "I teach and come from God:" About the middle of the feast Jesus teaches in the temple. The "Jews" express surprise that one untrained in their schools shows such knowledge of the Sacred Books. In reply he says, "I teach what I receive from God who sent me. Because I seek His glory, I give a true report of what He says. You may know that this is God's truth beyond all question, by giving yourselves up to Him. Yet you will not submit to His will as Moses gave it you—why do you try to kill me?" (The people say, "You are mad to suppose anybody wants to kill you.") "My action on the Sabbath, with

which you found fault, was on the same principle as that law of circumcision that Moses gave you from the fathers, when you circumcise a man even on the Sabbath, and believe you are doing God's will. Judge righteously and tell me then, whether it is not according to God's will to make a man whole on the Sabbath."

Some citizens hereupon suggest that "this man whom the 'Jews' want to kill is talking pretty freely. Perhaps they know that he is the Christ. But we know him too well, for the Christ will come all unknown." Jesus replies, "You know all about me, indeed. But really you do not know Him, the true God who sent me. I know Him, for I am come from His side."

They would have seized him, but could not, before his time.

3. Re-examination of the Material:

I. Words and Phrases:

- 1) *Letters* (v. 15), (a) "literary culture," (b) among the Jews, "knowledge of the Scriptures," their great and only literature worth studying.
- 2) *never learned*, i. e. taken special training in the rabbinic schools.
- 3) *willetteth to do* (v. 17), i. e. purposes, gives himself up to the doing, etc.
- 4) *from myself*, i. e. out of my own impulse and insight.
- 5) *multitude answered*, etc. (v. 20), (a) they were ignorant of the designs of the "Jews," (b) they could ascribe Jesus' accusation only to his being "possessed by a demon."
- 6) *one work* (v. 21), cf. John 5 : 1-10.
- 7) *them of Jerusalem* (v. 25), (a) i. e. citizens, (b) in sympathy with the "rulers," (c) distinct from the "multitude" (v. 20).
- 8) *can it be*, etc. (v. 26), is this ironical?

2. Connections of Thought:

- 1) *The Jews therefore*, etc. (v. 15), i. e. he showed great ability in handling the Scriptures in his teaching, and *therefore*, etc.
- 2) vs. 16-18, (a) v. 16 gives the general statement, My teaching is from God, (b) v. 17 gives one proof—if you are willing to do God's will, you can know that it is, (c) v. 18 gives a second proof—You see that I am exalting not myself, but God, in what I do, therefore I am faithfully reporting what He would have me say.
- 3) *why seek ye*, etc. (v. 19), proof of the preceding part of the verse, put in the form of an accusing question, i. e. you are not keeping Moses' law, or you would not be trying to kill me.
- 4) *answered* (v. 21), hardly the multitude but his own question of v. 19, and continues his proof.
- 5) *for this cause* (v. 22), i. e. to show you the true principle in the case, viz. that the Sabbath law must give way to an older and higher law.
- 6) *and I am not come*, etc. (v. 28), i. e. you know me, and *yet* I am not come, etc., you do not really know me.

3. Manners and Customs:

- 1) Observe the different classes of people referred to, (a) the "Jews," religious leaders, (b) the multitude, people who made up the host of worshippers and pilgrims, (c) the citizens of Jerusalem, most of whom were under the power of the "Jews."
- 2) *on the Sabbath ye circumcise*, etc. (v. 22), i. e. if it is the eighth day, Lev. 12 : 3.

4. Literary Data:

- 1) Observe the "circumstantial" character of the narrative, not discourse but colloquy.
- 2) *taught* (v. 14), (a) note that the teaching is not given, but the effect of it is narrated, (b) probability that the teaching was such as is given in the Synoptic Gospels, (c) such

teaching is presupposed here, and points which are not there given are here detailed, (d) light thrown on the different aim of this Gospel as compared with those?

5. Review;

The work of the student in reviewing the points 1 and 2 is now to be undertaken carefully.

4. Religious Teaching: Jesus declares that one way at least of knowing that he and his teaching are Divine, is to submit one's self to what one already knows to be God's will. Unless we are purposing to obey God in what we recognize as His will, the Divineness of Jesus and His Word cannot become clear to us. But the principle has yet wider application. Would you know more of God and His truth in any sphere? Yield yourself to God wholly and be ready to do what duty lies nearest you. Knowledge of God depends not only upon the head but upon the heart. "Can I know?" Yes, but will you do?

§ 3. Chapter 7 : 31-52.

REMARK.—The results of such an attitude on his part intensify all elements of the struggle. In the midst of all the turmoil, will Jesus remain master of the situation?

1. The Scripture Material:

- 1) Vs. 31, 32. When many of the people believe on him, saying, "Will the Christ do more signs than he?" the Pharisees hear them, and with the chief priests they send officers to arrest him.
- 2) vs. 33, 34. Jesus says, "Before long I shall go to Him who sent me, and you shall seek me in vain."
- 3) vs. 35, 36. The Jews say, "Where is he going? to teach the Greeks? What does he mean by saying, 'Ye shall seek me in vain?'"
- 4) vs. 37, 38. On the last great feast day, Jesus cries, "Come to me and drink, ye who thirst. Believing on me, your belly, as the Scripture says, shall overflow with living water."
- 5) v. 39. By this he meant the gift of the Spirit, to come after he was glorified.
- 6) vs. 40-42. Thereupon some say, "This is surely the prophet;" others say, "the Christ;" others object that "the Christ comes not from Galilee, but from David's seed at Bethlehem, according to Scripture."
- 7) vs. 43, 44. Thus they are divided, but though some wish to take him, none touch him.
- 8) vs. 45, 46. When the officers return to the Pharisees and priests, and are asked why they failed to take him, they say, "Never man so spoke."
- 9) vs. 47-49. They reply, "Are you deceived? No leaders believe on him. As for the ignorant rabble, they are accursed."
- 10) vs. 50-52. When Nicodemus—who visited him before—objects to such illegal action, they answer, "Are you of Galilee? You will find no prophet coming from there!"

2. The Attempt to arrest him, and its Failure: Still, many of the people believe on him. They suggest that he does

as many signs as a Christ to come will do. At such words as these, the authorities send officers to arrest him. Jesus says, "I shall soon go to Him who sent me, where you cannot come." They ask, with apparent wonder, whether he is going away to teach the heathen.

The last day of the feast comes, and Jesus cries, "Come to me, and, believing on me, be satisfied, ye who thirst. From your inmost being shall pour forth floods of living water. You shall be a blessing to others." (He referred to the spiritual power which his followers would receive after his death and resurrection.) Such words arouse varying thoughts among the people. Some even call him the Christ, but it is said, "The Christ will come from David's line in Bethlehem, not from Galilee."

The officers return to the authorities without him, confessing that no one ever spoke like him. They reply, "Do not be deceived. This accursed know-nothing rabble may believe on him; people like us do not." Nicodemus, one of the number, inquires whether it is legal to proceed against Jesus without examining him. They answer, "If you are inclined to this Galilean, you would better take notice that prophets do not come from Galilee."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *When the Christ shall come*, etc. (v. 31), (a) almost equivalent to saying, "this must be the Christ," (b) a stronger utterance than in v. 12.
- 2) *teach the Greeks* (v. 35), a contemptuous fling.
- 3) *as the Scripture*, etc. (v. 38), what Scripture? cf. Ezek. 47: 1, 12, etc.
- 4) *shall flow*, etc., (a) an advance on 4: 14, (b) they shall be sources of blessing to others.
- 5) *the prophet* (v. 41), cf. 1: 21.
- 6) *this is the Christ*, a bolder stand than in v. 31.

2. Connections of Thought:

- 1) *Jesus therefore said* (v. 33), in view of the fact that the officers were sent to take him, and perhaps in their presence Jesus *therefore* said, "I shall soon go whither you cannot reach me."
- 2) *multitude therefore* (v. 40), Jesus' words of invitation were so spoken that they aroused the people to thought and *therefore* they said.
- 3) *the officers therefore*, etc. (v. 45), i. e. because they were not able to lay hold on him, *therefore* they came.
- 4) *officers answered*, etc. (v. 46), the argument in the answer was "he spoke with such power that our hands were tied."
- 5) *but this multitude*, etc. (v. 49), i. e. we who know the law do not believe, *but* they, since they are ignorant of it, are under a curse, and are fit subjects for such deception as he practices on them.

3. Manners and Customs:

- 1) *Chief priests and pharisees* (v. 32), (a) two of the three orders of the Sanhedrim, (b) the chief priests, probably Sadducees, (c) the Sanhedrim had cognizance of such claims as Jesus made, and such actions as he performed.
- 2) *the Dispersion* (v. 35), Jews were scattered in all parts of the known world, cf. James 1: 1; 1 Peter 1: 1.

3) *the Greeks*, Jewish name for heathen.

4) *officers* (v. 32, 45), agents or servants of the Sanhedrim.

5) *last day, the great day* (v. 37), either (a) the seventh day, or (b) the eighth day, a Sabbath, Lev. 23:36, (c) note the customs connected with the eighth day.

4. Historical Points:

- 1) The position of the Sanhedrim toward Jesus, (a) up to this time no action had been taken, (b) enmity had arisen by reason of his actions and words in the Galilean ministry, cf. Lk. 5:17, 21, 30; 6:1-11, and because of the deed of John 5:1-10, (c) now formal action is attempted, (d) the Sanhedrim could not meet till after the feast, v. 45, (cf. v. 37), (e) their effort on this occasion was a failure.
- 2) the outcome of these discussions, (a) note the various parties, (b) note the various views, the gradually rising tide in favor of Jesus, (c) the angry tone of failure in vs. 47-52.

5. Review:

Let the student as before apply the material here gathered in a careful review of the statements of 1 and 2.

4. Religious Teaching: *Jesus intends that they who are his followers shall be not only blessed with the satisfaction of their highest selves, but the source of blessing to others. Have you realized both elements in this Christian life? Have you so received the spirit of Christ as to make others' lives more happy, and bring into your circle something of the blessedness that Christ himself would bring?*

[§ 4. Chapter 7: 53-8 : 11.]

REMARK.—A strange and unexpected turn is given to the scene by a little incident which affords him another opportunity to cover his malicious enemies with shame.

I. The Scripture Material:

- 1) Ch. 7, v. 53; 8, v. 1. Each man went home; Jesus to the Mount of Olives.
- 2) Ch. 8, v. 2. Next morning he teaches the people in the temple.
- 3) v. 3. Scribes and Pharisees bring before him an adulteress.
- 4) vs. 4, 5. Saying, "Sir, shall this woman, caught in adultery, be stoned as Moses commanded?"
- 5) v. 6. They sought thus to find ground for accusing him, but he looks down and writes on the ground.
- 6) vs. 7, 8. To their continued inquiries, he looks up, saying, "Let the guiltless among you cast the first stone"—and went to writing again.
- 7) v. 9. At this they leave him with her.
- 8) vs. 10, 11. Jesus looks up and says to her, "They do not condemn you, then?" She replies, "No, sir." He answers, "Nor do I; go and cease from in."

[2. The Episode of the Adulteress:] They separate for the night. Next day, Jesus is teaching in the temple, when Scribes and Pharisees confront him with an adulteress, caught in the act, and ask whether Moses' law of stoning should be carried out on her. He goes to writing on the ground, paying no attention to their malicious question, until, when they insist, he looks up

from his writing, only to say, "The guiltless among you may begin the stoning." Whereupon they leave him with her. He looks up and says, "Woman, has no one of them stayed to carry out the sentence? No more am I your judge; go, cease your sinful life."]

3. Re-examination of the Material:

1. Words and Phrases :

- 1) *To accuse him* (v. 6), note two courses open to him, (1) to uphold the law and call for execution of the sentence—how would the Romans have regarded this? (2) to deny or explain away the law—what would the Sanhedrim have thought of this?
- 2) *stooped down*, etc., was this action from (1) desire for reflection, (2) expression of indifference, (3) feeling of embarrassment and shame at hearing such a tale.*
- 3) *wrote*, lit. "went to writing."
- 4) *without sin* (v. 7), i. e. of the particular sin under consideration?
- 5) *a stone*, lit. "the stone;" had they brought them to use in execution of the sentence?
- 6) *beginning from the eldest* (v. 9), was this order observed because (1) it was a social custom, or (2) the elders saw the point first, (a) as "their sorrowful experience of life was the fullest," or (b) they dreaded the ridicule of the crowd.
- 7) *alone*, had the people (v. 2) gone too?
- 8) *no man condemn* (v. 10), i. e. none remained to execute the expected condemnation.
- 9) *sin no more* (v. 11), lit. "be no longer sinning."

2. Connections of Thought:

- 1) *He that is without sin*, etc. (v. 7), note (1) Jesus does not directly answer the question of v. 5, (2) he indirectly allows that the law may be carried out, (3) on one condition—that the guiltless one among them begin, a position none dare take, (4) does he practically reject the Mosaic law? (5) all this to rebuke their unfeeling treatment of her, and their malice against him.
- 2) *neither do I condemn*, etc. (v. 11), (1) observe that the refusal to condemn is connected with the retirement of the accusers, i. e. (2) seeing that those who were so anxious to have the case decided are unwilling to proceed with it, I, surely, am not called upon to pass judgment, (3) consider whether from this point of view he can be charged with condoning social sins.

3. Manners and Customs:

- 1) Note that this sinner is brought before Jesus as though he were an authorized judge—is this according to the customs of the time?
- 2) *wrote on the ground* (v. 6), a custom of oriental teachers in imparting instruction.

4. Comparison of the Material:

- 1) *In the law Moses commanded* (v. 5), note (1) the general law, Lev. 20:10, (2) the special case, Deut. 22:23, 24.
- 2) Study the points of resemblance to the synoptic narratives (1) as to phraseology, (a) with v. 2, Mt. 5:1; Mk. 9:35; Lk. 18:43; 19:48; (b) with v. 3, Mt. 12:38; 23:13, 15, 23, etc.; Mk. 7:1; Lk. 5:17, 30; 11:53; (2) compare the place and circumstances and attitude of Jesus with Lk. 20:20-26; Lk. 12:4.

5. Literary Data :

Consider the question whether this episode belongs in *this* Gospel, (1) the external evidence, cf. Margin, (2) internal evidence, (a) breaks the course of the narrative, (b) the phraseology not that of this Gospel.

- 2) Consider whether it is a true incident in Jesus' life, (1) is it from an eye-witness? (2) its similarity to the synoptic narratives noted above, (3) the originality and power of Jesus' attitude and words.

6. Review:

In the light of the close study just made, the student may review the results reached in 1 and 2.

* Cf. *Ecce Homo*, p. 116.

4. Religious Teaching: Whatever should be our attitude toward sinning persons, it should never be that of these accusers of this sinful woman. Legally right, they had no mercy upon the sinner, and, indeed, cared less for her punishment than for the opportunity her guilt afforded them to entrap Jesus. Thus their depravity was worse than her crime. We should rather imitate Jesus in disclosing God's mercy to the wicked and to the erring, and in seeking to turn them from their shameful lives.

Contributed Notes.

Luke III: 5, 6. In Luke 3: 4, the words of Isa. 40: 3 are applied to John the Baptist. The same is true in Matthew and Mark. In John 1: 23, the Baptist himself makes a similar application. But in Luke alone the quotation is continued so as to include Isa. 40: 4, 5. Why this longer quotation? Nowhere in the gospels is there any intimation that the Baptist ever used these two verses as a description of his work. In fact their contents are quite at variance with the tenor of his preaching. He uttered a stern call to repentance as a means to escape the Divine judgment. These verses present a joyful proclamation of the good tidings of deliverance.

Is not the explanation to be found in the purpose of Luke's gospel expressed in ch. 1: 4? This was to show by an historical study that Paul's teaching as to the universality of the gospel offer was the true teaching. Luke carries on the quotation farther than others had done, till he comes to the words "*All flesh* shall see the salvation of God" in order to show that the doctrine emphasized by Paul is the prophesied outcome of the great event of which John was the herald.

[Prof.] F. W. PHELPS.

The Time of the Verbs in Haggai 2:14. The Revised Version of this verse reads: "Then answered Haggai and said, 'So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean.'" It will be observed that the time of the verb here is *present*. "So *is* this people etc., and that which they *offer* etc." This is the rendering of Pusey, Cowles, Moore, Calvin, McCurdy, Newcome, Henderson, the LXX., and the Vulgate. This is no mean list of authorities. The rendering might almost claim the support of the deceitful maxim "*Semper, ubique, et ab omnibus.*" Nevertheless the voice of the context is more to be regarded than the voice of commentators. Commentators like Synods and Councils may err and have erred. If such should prove to be the case here it need not greatly surprise us. Looking to the context then for support the writer ventures to suggest that the true rendering is "So *were* this people, and so *was* this nation before me, saith the Lord; and so *was* every work of their hand; and that which they offered there (from time to time) it *was* unclean." In a word the time of the verb should be *past* and not *present*. This appears:

(1) From the tenor of the previous utterances of Haggai in Ch. 1: 12-15, and 2: 1-9. The people had repented. They had brought forth fruit meet for repentance. God had accepted the genuineness of their repentance and on two previous occasions had sent them words of comfort and encouragement. God does not regard penitents as unclean and their offerings as polluted. There is no evidence that the people had backslidden.

(2) The scope of the prophecy in which the words occur is to give encouragement. God does not make promises of present blessing, (as he does here, see v. 19.) to those whose persons and services are polluted. Put the two statements together, and note the incongruity "So *is* this people and so *is* this

nation before me saith the Lord ; and so *is* every work of their hands ; and that which *they offer* there *is* unclean"—“ Consider I pray you *from this day, —from this day* I will bless you.” Why? Because you are unclean and have continued in your iniquity to *this day* in spite of warnings and professed repentance. Surely such is halting logic.

(3) The verbs in the verses which immediately follow are *past* in the Revised Version. These verses (vs. 15-17) relates the judgments with which God had smitten them but with which He will no longer smite them. Why had He sent these judgments? The prophet does not tell us, if the verbs in v. 14 are to be rendered by the present. Why is God about to withdraw them? The prophet again is silent, if the verbs of v. 14 refer to the present? But if we render v. 14 “ So were this people (until recently) and so was this nation and so was every work and so was that which they offered.*” Then v. 14, tells why the judgments of vs. 15-17 were sent. And the general context tells us why they were withdrawn. Then the whole becomes intelligible, as we find the prophet explaining past judgments by past sin and contrasting past judgments with the blessings about to descend upon a people whose present penitence God has accepted.

[Prof.] W. M. MCPHEETERS, [D. D.]

Columbia, S. C.

* The Imperfect here seems to be a Frequentative of the past. See Harper Elem. Syn. § 20, 2.

General Notes and Notices.

The Deputy Professorship of Comparative Philology at Oxford University from which Professor A. H. Sayce resigned last year has been filled by the appointment of Mr. Joseph Wright, Ph. D. (Heidelberg).

It is announced that Canon Cheyne proposes to deliver in Oxford two public lectures on Possible Zoroastrian Influence on the Religion of Israel. The subject is intensely interesting and needs careful discussion. The Rev. Dr. Kohut has been writing upon this subject in the *Independent* and other periodicals with much learning though in a somewhat dry and unattractive style.

A Local Board of the American Institute of Sacred Literature has been organized in Minneapolis, Minn., where a recent session of Bible Study was successfully carried out. Its president is the Rev. George R. Merrill and its secretary Rev. W. P. McKee. The purpose contemplated in this organization is to forward the interests of Bible Study in that city and vicinity. Many prominent men of the city are earnestly alive to the need of such an organization and the usefulness of it.

The committee having in charge the next meeting of the International Congress of Orientalists issues a circular in which it announces that the date of the ninth meeting will be September 1892, and the place, the city of London. Professor F. Max Müller has been chosen as president and the presidents and secretaries of the Semitic Section are as follows (*a*) Assyrian and Babylonian, Pres. Prof. A. H. Sayce, Sec. T. G. Pinches; (*b*) General, Pres., Prof. Robt. Smith, Sec., A. A. Bevan. The committee invites the membership and coöperation of all Orientalists.

An important enterprise has been undertaken in England in the translation of Professor H. Graetz's "History of the Jews." This has been made possible through the liberality of Mr. F. D. Mocatta a wealthy Jew and the work will be done by Jewish hands. The first two volumes have been published and the whole translation will fill five volumes. The remaining three volumes will shortly be issued. A special preface has been contributed by Dr. Graetz. This monumental work of the Jewish historian has long been noted for its great learning and comprehensive scope.

America's interest in all subjects which are connected with the Bible whether directly or remotely is receiving constant illustration. A recent example is found in the establishment and success of a journal devoted to Biblical Archæology and Oriental Research. Its name is *Biblia*, its editor, Dr. Chas. H. S. Davis, its headquarters, Meriden, Conn. With the first number of Vol.

IV., (April 1891) the journal changes its form to a 32 page monthly issue of the general shape of the STUDENT. It contains original and selected articles and gives the latest information relating to Oriental archæology and biblical exploration. The subscription price is \$1.00 a year.

The relations of Old English Literature to Jewish learning is made the subject of an article by Prof. A. S. Cook in "Modern Language Notes." That Rabbinical lore did influence the writers of old English is a fact which has not been widely recognized. Prof. Cook calls attention to the name of Caedmon, the early English psalmist and writer, which, as he claims, is connected with *Qedhem* and suggests the oriental relations of the poet, perhaps, as a pilgrim to the holy land. A question which needs elucidation concerns the channels through which this learning reached England and English writers in the dawning period of literature among the Anglo-Saxons. Professor Cook concludes that one important source of this influence was the constant intercourse between France and England whereby it was quite possible for learned ecclesiastics or others to meet Jews who possessed Biblical or Talmudical learning. He also calls attention to other possible methods of intercommunication. The article deserves reading as a whole, as well as Professor Cook's other researches into this recondite field.

The Foreign Theological Library published by Messrs. T. and T. Clark of Edinburgh has exercised a great influence upon the biblical studies in this country and in England. It has introduced to students of the Scriptures some of the best work of German theologians and critics. The publishers announce that with the concluding volume of Schürer's "History of the Jewish People in the time of Christ" they will bring the series to an end. The forty-five years of publication, at the rate of four volumes yearly, is an achievement to look back upon with pride and the belief of the Messrs. Clark that "through the care with which books have been selected," "the series has exercised a healthful influence upon the progress of theological science," is amply justified." It is gratifying to learn that they do not propose entirely to give up this special work of publishing such translations but will discontinue the serial publication, issuing books irregularly as occasion offers. They announce as in preparation an English translation of the valuable work of Professor Hermann Schultz on "Alt-testamentliche Theologie."

The Lecture Association of the University of Pennsylvania offers a rich course of studies in its "Syllabus of Lectures on Ancient Religions" which were delivered at Association Hall Philadelphia on Saturdays from January 3d to March 14th. The Historical Study of Ancient Religions was presented by Prof. M. Jastrow, Jr. Dr. D. G. Brinton discussed the Religions of Mexico and Peru. The Religions of Ancient Egypt, of the Greeks and Romans, of the Babylonians, were considered by special students in these subjects. The work was further continued in lectures on the Early Religion of India, by Prof. Lanman of Harvard, Buddhism, by Prof. Perry, and Persian Religion, by Prof. Jackson, both of Columbia. Mr. Talcott Williams considered Islam and Prof. Jastrow concluded the course by a lecture on General Features of Semitic Religions. The Syllabus of these lectures is enriched by special bibliographies of the best literature bearing on each subject discussed and the whole

pamphlet thus becomes a work of permanent value to any one who wishes to take up and go deeply into this fascinating subject of the Religious Beliefs of the World.

The Rev. W. B. Noble, Pastor of the 1st Presbyterian Church of San Diego, Cal., is engaged in an effort to interest and instruct his congregation in Bible Study by a method which is worth bringing to the attention of readers of the STUDENT. In connection with the Sunday Evening Service a leaflet is prepared presenting the order of service and an outline of the part of the general subject which is to be considered. This general subject is at present the Acts of the Apostles. The work may best be stated in Mr. Noble's own words: "The third page of the leaflet contains a brief analysis of the lesson for the evening, which (analysis) we read over together. The introductory services (2d page of leaflet) comprise appropriate selections of Scripture, which are read responsively, or otherwise as indicated; and considerable singing. In conducting the lesson I sometimes distribute slips containing paragraphs from commentaries, sermons, Bible Dictionary, etc., and Scripture references, and have them read by individuals in the congregation when called upon. I hope also before the course is over to have some original papers by persons in the congregation appointed to prepare them. I give a brief lecture myself, and occasionally (about once a month) use a stereopticon to illustrate localities, etc. This I expect to find very useful when we come to the missionary journeys of St. Paul. And it is a great help in getting and holding the attention of the young people. I do not claim that there is anything original in my plan, but I think it is a good combination of methods of which I have read, and so far it is working very well."

The Christian Association of Cornell University offers a thorough and attractive course of Bible Studies. It consists of the following subjects:

1. The Books of Samuel. Inductive (or critical) study of First and Second Samuel, aiming at a comprehensive knowledge of (1) the two books; (2) this period of history as a whole; (3) the more important topics which connect themselves with these books and their history. See "Studies on Samuel," *Intercollegian*, vol. xii (1889-90). In charge of Mr. Griffin.
2. The Life of Christ according to Luke. Inductive Method. A detailed study of the life and personal character of Jesus the Christ, aiming also to come in contact with Him as with a friend and example. See Studies on Luke, *Old and New Testament Student* for 1890. In charge of Mrs. Hooker.
3. The Gospel of John. A critical study of the Gospel according to John; a comparison of this Gospel with the Synoptic Gospels (Matthew, Mark and Luke); a study of its bearing on those books, and of the light thrown on the historical character of Christ. In charge of Prof. Wheeler.
4. Christ's Ethics. An attempt to determine from Christ's teachings and recorded actions his attitude toward various ethical questions (*e.g.*, property, family, citizenship, etc.) A comparison of material thus obtained with previous ethical teachings of Hebrews and Greeks (especially Stoics), in order to determine what is new and what a re-emphasizing of principles previously declared. A study of the application of this material to modern ethical problems. In charge of Mr. Creighton.
5. The Career and Character of Paul, as shown in the Acts of the Apostles and in the letters of Paul. Being an attempt to get a clear and defined idea of the per-

sonality of the Apostle to the Gentiles, and the times and conditions that produced the man; together with the practical lessons that such a career and character teach. In charge of Prof. Brainard G. Smith. 6. The Life and Teachings of Christ, with special reference to the Gospel of John. The course includes the study of a connected life of Christ, supplemented in part by topical study. In charge of Miss S. E. Hawley. 7. Training classes in Christian Work. These presuppose a fair intellectual knowledge of the Bible, at least sufficient to prevent one from making wrong applications of scriptural passages. They aim at a practical knowledge of the Bible and of spiritual truth and experience, which shall enable one to know and use the elements of Christian faith in aggressive Christian work.

In its preliminary statements the claim is made that the Association aims to present Bible study in every way that may be of use to various classes of students. Hence (1) intellectual (or critical), (2) spiritual (or devotional), and (3) practical study is taken up. The critical study of the Bible (in such courses as 1 and 3) should be of interest to *all* students who understand that the Bible has a moral and practical bearing on the world to-day. Hence it is thought certain that all students, whether members of the Association or not, will find some of the courses of interest to them; and it is hoped that all will feel free to avail themselves of the opportunity offered.

Synopses of Important Articles.

The Gospel of John.* The Tübingen school of critics would have us believe that the early Christians were distinguished above all other men for their rascality. Their theory is that the early Church was divided into two great parties, that of Peter on one side and that of Paul on the other. The feud was healed in the latter part of the second century by an unknown writer who wrote, in the name of John, the Fourth Gospel. This writing, borrowing its material from the synoptics, but remodeling and transforming it in accordance with a great idea, reconciled the disputants and laid the basis of Catholic unity. A wonderful achievement—to transport oneself into a bygone age and reproduce its spirit and life down to the minutest particular! But apart from the internal evidence, what does history say about the origin and use of this Gospel? (1) Polycarp (A. D. 69-156) knows nothing of the disputes between Peter and Paul. He speaks of Paul with the highest respect in his epistle. But Polycarp, on the testimony of Irenaeus, his pupil, was a disciple and friend of the Apostle John, and hence would be likely to side against Paul. (2) Irenaeus wrote a book against heresies about 182 A. D. in which he quotes from the Fourth Gospel as that of John, and uses it as an authority against errors of doctrine. Hence it must have been in use and in honor a long time before his day. (3) Tatian, writing about A. D. 170, undoubtedly quotes from this Gospel. His Diatessaron or combination of the Gospels manifestly contains as one of its constituents the Fourth Gospel. This Diatessaron has been recently discovered in an Arabic translation. (4) Justin Martyr, who died about the middle of the second century, makes certain quotations from what he calls the memoirs of the Apostles and their companions. Some of these quotations can fairly be explained only as coming from this Gospel. (5) Thus the date of the Fourth Gospel is brought within the first half of the second century, and it is so near the times of the Apostles and their immediate companions that no such forgery such as the Tübingen school claim could be made. It must have been written by the Apostle whose name it bears.

The external evidence for the apostolic origin of the Fourth Gospel is very clearly and simply put in this article. Of course clearness and simplicity in these complicated questions are obtained by omitting much that is pertinent to the question and by making positive statements on details where others would hold that there is room for doubt. Prof. Crooks has rightly emphasized the importance of the material in Justin Martyr. Here is one of the difficult and at the same time fundamental points to establish. It will be established, but the truth is that the victory is as yet by no means won. This article is useful as opening up to the student the questions at issue from a reverent and conservative standpoint.

St. John's Argument from Miracles.† John 20:30, 31 implies two things: (a) that John's Gospel is not merely a sweet evangel, but an argument with a purpose; (b) that this argument uses as its chief element the miracles of Jesus.

* By Rev. George R. Crooks, D. D., in the *Methodist Review*, Jan., 1891, pp. 9-26.

† By L. G. Barbour, D. D., in the *Presbyterian Quarterly*, Jan., 1891, pp. 1-32.

These miracles, carefully examined, reveal that a unique supernatural force has been at work in the realm of matter and disclose a gradation of power from lower to higher. (1) The walking on the sea is in the realm of the universal force of gravitation. (2) The turning of water into wine is a deed done in the sphere of vegetable life which cannot be explained by modern science. (3) The multiplying of the loaves and fishes discloses a miracle in a sphere in which more of human labor is required than in the making of wine, in which very complex bodies—according to science—are manipulated, and in which animal food is introduced. (4) The healing of the nobleman's son, of the infirm man at the pool of Bethesda and of the man born blind introduce us to the realm of human life. With all the advance in medical science no such power as this here displayed can be manifested. (5) The raising of Lazarus is the bringing back of life to the body. Science cannot tell what life is, much less restore it to the dead body. (6) The resurrection of Christ is the highest miracle of all. It was something which he claimed to have power to do, and on which he staked the truth of his work.

This is the miracle argument of John. It comprises facts taken from the life of Christ, each of which is not opposed to science, yet cannot be duplicated by science; each of which is within the range of the common humble untrained observation of the disciples and others of that day. How can we explain it that, touching nature at so many points in these narratives, John nowhere makes mistakes? Notice how circumstantial John is in these accounts. He was a part of the scenes he describes. Consider how calm and unrestrained is his narrative. He could not have been deceived, surely not a deceiver.

There is much that is interesting in this article, but the author's point of view is all wrong. There was no such argument as he imagines that he has discovered. The miracles were put in the Gospel for no such purpose as that he has so laboriously traced. No doubt the writer's views about these miracles are all valid and useful. But they were not John's views. If the reader of this article will remember this fundamental misconception of the writer, the reading of the article will afford him much interest, and, perhaps, be profitable to him. If such a reading should induce some one to take up and study the real facts about John's argument from miracles, it would be worth doing indeed. The subject is a fresh one, and one to which little attention has been paid.

The Present Relation of the False Religions to Christianity.* Many people are afraid to study heathen religions for fear that they will prove dangerous rivals to Christianity. The fact is that the case with them is the same as that with the religions of Greece and Rome. The latter we know thoroughly and hence do not fear. So must we know the Oriental religions. But this knowledge must be thorough, not partial. Christian teachers and scholars of old have not hesitated to study false religions. It is absolutely necessary to-day that missionaries should be familiar with the religious views of those whom they would reach. Otherwise they are liable to be surprised by the resemblances between Christianity and Heathenism, or unable to grasp the essential differences between them. There are many varieties of Buddhism, Confucianism and Taoism. Teachers of the Gospel must be able to get the rubbish out of the way that thus the truth may enter. They must get at the heathen's standpoint. Especially is this true to-day because of a revival of heathenism in the Orient. Missionary work in some of its features is becoming an intense

* By F. F. Ellinwood, D. D., in the *Homiletic Review*, April, 1891, pp. 291-300.

intellectual struggle. In India the Brahmo Somaj incorporates many elements of Christianity in its system though now it has greatly degenerated. The chief school of anti-christian thought is the Arya Somaj a revival of Aryanism, a proud assertion of the primitive faith of the Aryans. This sect in rise and prevalence (*a*) shows how Christianity has made gross heathenism untenable, (*b*) testifies to a primitive monotheism. Heathenism, in its highest form, with a national or racial spirit of pride, presents itself as the Gospel's chief antagonist. Another school of thinkers, known as Theosophists, etc., deriving from India, holding the mystical mongrel views drawn from Hindu philosophy, needs investigation.

This is an informing and well-reasoned article. The study of Comparative Religion is shown to be not only of theoretical importance but of practical value in the advancement of Christian missions in the Orient.

The Humour of our Lord.* That such a title may shock some readers is not inconceivable. Consider some preliminary observations : (*a*) God and not the Evil One made humour, (*b*) the absence of humour in a recognized great man is held to be a defect, Jesus was too profoundly human and too intellectually great not to have possessed it, (*c*) some of the most saintly of the Lord's servants have been distinguished for humour,—from Jerome to John Knox.

(1) A special example of our Lord's humour is found in Matthew 11 : 16-19 ; Luke 7 : 31-35. How delicious is the take-off on the Rabbis and synagogue dignitaries in likening them to little children of the street, engaged in games of mimicry. In all this scene there was undisguised contempt and derision, yet it was sheathed in this humorous representation. Whatever be the exegesis of this difficult passage, one thing is clear, that jets of humour dart here and there over the Master's words. (2) Luke 13 : 32, the message to Herod likening that ruler to a " fox" or " jackal" was humorously contemptuous of Herod's dignity. (3) The rebuke of Simon's under-breeding, Luke 7 : 44-46, in which Jesus contrasted his behaviour with that of the " woman," must have had, with all its tremendous sarcasm and force of truth, its ludicrous side, flooring the dignity of the " Pharisee" in his own house before his guests. (4) The Sermon on the Mount is full of these touches of humorous contrast, lighting up the life and professions of the Pharisees, e. g., " pure in heart," if the salt have lost its savor, etc., the picture of the religionist sounding the trumpet, the disfigured and dirty faces of the made-up actors of fasting, the likeness of the egg and the scorpion. (5) Other examples are the comparison of the man and the sheep, the Corban illustration, the greater damnation of *long* prayers, cleansing the *outside* of the cup, the representation of Pharisaism by the old wine skins, by the elder brother who says " I serve thee,"—what winsome humour in all this! In Luke 18 : 5, the touch in the parable of the unjust judge where he fears lest the widow by her coming " weary" or " bruise" him (" strike him under the eye" is the literal meaning), as though he feared from her personal violence, is a remarkable example.

A most charming chapter of incidents and arguments going to show that our Lord was possessed of a keen sense of humour and used it too with great effect. Why not? " Man of sorrows" was the Old Testament conception, but that does not at all mean " sorrowful man." Because we are told once that he " wept," shall we say that he never laughed? We may be sure that smiles clad that countenance more often than tears furrowed it. Mr. Grosart has done good service in calling our attention to the graceful pleasantries in which Christ clothed many of his keenest darts—as weighty as it was graceful.

* By Rev. A. B. Grosart, D. D., in the *Expository Times*, Nov., 1890, pp. 36-39, Feb., 1891, pp. 107-109.

Book Notices.

Ancient Ephesus.

Modern Discoveries on the Site of Ancient Ephesus. By the late J. T. Wood, F. S. A., London: The Religious Tract Society. New York: F. H. Revell. Pp. 128. Price \$1.00.

This little work belongs to the useful series of hand-books called "By-Paths of Bible Knowledge." It is a sketch of some of the most striking discoveries made by the author at Ephesus. Mr. Wood was fortunate enough to find the site of the famous temple of Diana. His trials, discouragements, delays and final success are briefly but vividly described. The Odeum, the Great Theatre, the scene of the concourse of the nineteenth chapter of the Acts, and the (probable) tomb of St. Luke were uncovered and described, as well as numerous inscriptions from both heathen and Christian hands. Much of the material which Mr. Wood found is in the British Museum, and is now being examined by archaeologists. Some of it promises to be of great value. This book also contains some interesting details and incidents of exploration, disclosing some of the hardships incident to the life of one who gives himself to original archaeological work. Some attractive illustrations are interspersed.

The Smaller Cambridge Bible: Acts.

The Smaller Cambridge Bible. The Acts of the Apostles, with Introduction and Notes. By J. Rawson Lumby, D. D. New York: Macmillan and Co. Pp. 160. Price 30 cents.

The present volume, which abridges the excellent commentary of Professor Lumby on the Acts, is a recent addition to the Smaller Cambridge Bible. The work is admirably done, and while it is to be regretted that the Old Version continues to appear as the basis of the commentary, and occupies so large a part of the valuable space in the book, yet the notes and introduction are useful and valuable in a high degree to teachers in Sunday-schools and private students. The renderings of the R. V. appear in the notes, and the use of black type to indicate corrections and improvements in the renderings adds to the convenience of those who study the book. The price is wonderfully cheap, especially as the make-up of the pages and the printing are in the usual excellent style of the publishing house under whose direction the series is issuing.

The Miracles of Jesus.

The Miracles of our Saviour Expounded and Illustrated. By William M. Taylor, D. D., LL. D. New York: A. C. Armstrong and Son. Pp. 449. Price \$1.75.

This attractive volume will, it is safe to say, be gladly received by many readers. Its plan is to present and discuss the miracles separately. A chapter is accordingly devoted to each one, except in a few instances, for example, the

healing of the multitude of sick at the door of Simon's house on a Sabbath evening, where individual treatment is impossible. An introductory chapter opens the book with a defense of the Gospel miracles and a refutation of the old arguments against their credibility. The apologetic work thus despatched, the individual miracles are taken up, beginning with the first, the water turned to wine at Cana, and closing with the draught of fishes after the Resurrection. The method pursued in a chapter in generally somewhat thus: the immediate setting of the miracle is first taken up; its probable place, its relation to what precedes, its occasion. Then follows a brief, vivid presentation of the miracle itself; a picture of the simple fact, clear and forceful. After this, and generally at more length, is given the meaning of the miracle, its significance to those who saw it and to us, and the teachings which it would convey. At this point comes the more practical part of the discourse, for the lessons are very direct and pointed, reducing to terms of personal living, facts, which, however well known as facts, may have been before unsuggestive of one's own needs or duties. The book throughout is characterized by a simplicity that invites and refreshes the reader. Yet there are not lacking passages of great beauty, for which these most touching scenes in Christ's life afford so endless an opportunity. The critical element in the book is quite lacking, for as is well known, these chapters were first delivered as a series of sermons before the congregation from whose pulpit the author so ably ministers. On the whole, the book is a most useful one, and will without doubt find a large place in the work of many Bible students.

Syllabus of Old Testament History.

A Syllabus of Old Testament History: Outlines and Literature, with an Introductory Treatment of Biblical Geography. By Ira M. Price, Ph. D., *Leipsic*, Professor of Hebrew and the Cognate Languages in the Theological Seminary, Morgan Park, Chicago. Chicago: Fleming H. Revell. Pp. i.-viii., 1-198. 8vo. Price \$1.50.

It is certainly true, as indicated by Professor Price in his preface, that "the old text-book method of studying Old Testament History must be superseded by one more stimulating and comprehensive." He might have said, *has been* superseded; for where Old Testament history has really been *studied*, the text-books now extant have long since been discarded.

The book, under consideration, professes to be only a syllabus, or outlines, intended "to lead the student along (?) the facts;" for that which most students lack is, not the ability to moralize and allegorize, but a knowledge of facts. Such a knowledge will be the best antidote in the world to the hapless, shall we say godless, sort of rubbish put out so frequently under the name of Bible-teaching.

Questions of criticism and chronology are purposely omitted, we are told, "because at this stage of the study they would only be a source of confusion." This cannot be disputed if the book is intended only for training school and academies; but if, as the preface declares, it is also prepared for colleges and seminaries, one must doubt right sharply whether the ground taken is the correct one. If such questions are not taken up in college and seminary, where, pray, shall they be studied? The mistake of the author, if it is a mistake, lies in supposing that any text-book can be equally well adapted to the wants and the needs of four so different fields of work, as the training-school, where the least possible amount of real Bible knowledge is called for; the

academy, where good work on a very general scale may and ought to be done ; the college, where genuine investigation ought to be cultivated ; and the seminary, where such work as that which is called for in this syllabus ought never to be needed—alas ! that it should be so greatly needed.

After a general treatment of Biblical Geography, Literature (from p. 21, § 9. one gains the impression, which the author of course never intended, that there is a vital relation between the facts that the Bible has 66 books, Isaiah, 66 chapters ; the O. T. has 39 books, the N. T. 27 ; the first section of Isaiah, 39 chapters ; the second section, 27), chronological divisions, of which twelve are given, the syllabus proper begins.

Each section takes up a specific amount of Biblical material, e. g., § 14, the the Creation—Gen. 1-2 : 3 ; § 19, the Deluge, 7-8 : 14 (should this not be 6-8 : 14), and includes (1) a statement of the more important topics with suggestions of treatment, and (2) references to the more accessible literature relating to these topics.

At the close of the book there is given a list of works which may be consulted in a more comprehensive study. The book is interleaved to permit the student to write down new facts and references which he may meet in his study.

The publication of this help is very timely. No conservative scholar dares to-day to write an Old Testament History. The church and the schools are not yet ready for it. Such non-committal presentations as this (non-committal even as to chronology) are all that it is wise to furnish the rank and file. Our ministers and teachers must be led to an appreciation of the *facts*. This manual is admirably adapted to do a genuine service to the cause.

The Pulpit Commentary : Galatians and Ephesians.

The Pulpit Commentary, Galatians. Exposition by the Rev. Prebendary E. Huxtable, Homiletics by Rev. Prof. T. Croskery and others. *Ephesians.* Exposition and Homiletics by Rev. Professor W. G. Blaikie, D. D. New York : A. D. F. Randolph and Co. Pp. I., 345 ; ix., 298. 1 vol. Price \$2.00.

One of the best introductions to any of the pulpit commentaries is furnished by Prebendary Huxtable to his notes on Galatians. In fifty pages he considers in much detail the questions connected with Galatia and the religion of the Galatians, the Jews in Galatia, the churches of Galatia, what led to the writing of the Epistle, its effect, date, object and contents. Two ample dissertations discuss the import of the term "apostle" in the New Testament and the circumstances which at this time led Paul distinctly and publicly to announce to the Church his properly apostolic commission. The notes are equally full and satisfactory. The scholarship displayed in them is of a very high order, and while they present no novelties of view, their independence of judgment, shown in ample presentation of the grounds for conclusions, is manifest.

The treatment of Ephesians by Dr. Blaikie is not so good from the point of view of historical study. There is opportunity for a fine historical exposition of this Epistle, but in this volume almost no attempt is made in this direction. The notes are clear, sensible and devout, without any special show of strength in scholarship or originality of conception. The homiletic work which Dr. Blaikie has done is the best part of his contribution to the Epistle. But he has not materially added to his reputation by anything which this volume contains.

Kirkpatrick's *The Book of Psalms*.

The Cambridge Bible for Schools and Colleges. The Book of Psalms; with introduction and notes, by the Rev. A. F. Kirkpatrick, B. D., Fellow of Trinity College, Cambridge; Regius Professor of Hebrew. Book I. Psalms i.-xli. Pp. lxxix., 227. Cambridge: At the University Press. New York: Macmillan and Co. 1891. Price 90 cents.

This book has been long and anxiously waited for, as well as that other promised volume on the same subject by Professor Cheyne. Now that it has come, will it satisfy us? No popular commentary has ranked higher than that of the same author, Prof. Kirkpatrick, on the Books of Samuel. It is this fact which has led to expectations so high concerning the volume on the Psalms.

The introduction discusses in Chap. I., "the Book of the Psalms," in which the author's point of view is announced; critical and historical study is essential, . . . criticism is not the enemy but the handmaid of devotion. . . . Yet the true meaning is not limited to the "original" sense, if by this is meant only that which the writers could recognize in their own words. The words of these inspired poets were so shaped and moulded by the Holy Spirit that they might grow and expand with the growth of revelation, and 'gather wealth in the course of the ages.'

Chapter II. considers the position, names, numbering, and divisions of the Psalter, but contains nothing which deserves special mention. In chapter III. the titles are discussed, with the conclusion that they "do not contain certain information as to their authors, and many of the Psalms bearing the name of David or Asaph can not have been written by them;" but "we are not justified in rejecting the titles as blind and worthless conjectures. A sober criticism will allow them a certain weight." In Chapter IV., under "authorship and age of the Psalms," the ordinary conservative position is taken, that David was the author of many, and that the existence of Maccabean Psalms is altogether doubtful. Chap. V. on the collection and growth of the Psalter is, we must confess, unsatisfactory. Perhaps this is due to the uncertainty which attends the subject. Something better than the material furnished in Chapter VI. on the form of Hebrew Poetry was certainly to have been expected. Synthetic parallelism, for example, should not be made to include cases in which the parallelism is one "of form only without any logical relation between the clauses." By no means enough is said, even for an elementary treatise, on the subject of strophes. Chapter VII. treats carefully and well of "the Hebrew text, the ancient versions, and the English versions." Chapter VIII. presents clearly, though not as historically as might have been possible, "the Messianic Hope." Under the heads "Royal Messiah," "Suffering Messiah," "Son of Man," "the coming of God," and "the nations," this material is grouped. Our writer finds no directly prophetic psalms among them. They were written in view of contemporary events. This is true of Psalms, even of 2, 45, 22 and 110. And as to the fulfilment of them it is said: "Inspired words are springing and germinant in their very nature; they grow with the growing mind of man. They are fulfilled, not in the sense that their meaning is exhausted, and their function accomplished, but in the sense that they are enlarged, expanded, ennobled. What is temporary and accidental falls away, and the eternal truth shines forth in its inexhaustible freshness and grandeur." Chapter IX. considers (1) the relation of the Psalms to the ordinances of worship, (2) the self-righteousness of the Psalmists, (3) the so-called imprecatory psalms, concerning which many valuable considerations are put forth, but not in an

orderly or systematic manner ; (4) *the future life* ; the germ and principle of the doctrine of eternal life are found in Psalms 16, 17, 49 and 73, but no clear and explicit revelation on the subject.

In the treatment of particular Psalms we are compelled to express regret (1) that the introductory material in each case is not more full and distinct ; (2) that the historical element in the interpretation is not allowed to have a more prominent place.

Perhaps we do not appreciate the limitations under which the author worked, viz., the great uncertainty which undoubtedly attends any effort to assign the Psalms historically and the small amount of space at the writer's command ; and yet we believe that in spite of both these limitations a result more satisfactory than that before us could have been reached. The Psalter, after all, is nothing if not historical ; and any treatment which fails to do justice to its origin and growth, and to the special ideas found imbedded in the group of Psalms peculiar to each century, is at all events not a final treatment. In asking for something more *definite*, are we asking for what cannot scientifically be furnished ? We believe not.

We agree with the author in assigning Psalm 2 to the time of Solomon, and in his typical treatment, rather than in a direct prophetic interpretation : and in his general interpretation of Psalm 22, although there can be slight doubt that the Psalm was originally the utterance of the Jewish nation in exile, forsaken alike by men and God.

And now, in spite of a feeling already expressed, that the book is not what we had expected, not what we had a right to expect from one who had done such splendid work as Professor Kirkpatrick, we must say in closing, that, everything considered, it is the best "help" on this subject to put into the hands of the ordinary Bible student. There is no reason to suppose that the volume of Prof. Cheyne will, in any sense, take the place of this volume. The book shows everywhere careful and painstaking work. It is a good book ; it was greatly needed ; it will do great good.

THE SUMMER SCHOOLS FOR 1891 OF THE AMERICAN INSTITUTE OF SACRED LITERATURE.

Pupils of the Institute will be interested to know some of the details of the Summer School work to be offered this year. It is worth a great deal, even to one who is a regular and diligent student by correspondence, and who is conscious of increasingly successful work, to have a few weeks of contact with the living instructor, and to be inspired with his enthusiasm and earnestness. To this end these schools are held at different parts of the country, fully equipped with courses that are full of interest and value, and with instructors who are able and experienced.

Many persons have an idea that no one can accomplish much in three or even six weeks. They have only to attend a Summer School to be disabused of this notion. The motto of the schools is "concentration." Pupils are urged to select one or two subjects, rather than a number, and to devote themselves wholly to these. Working under this plan marvellous results can and do follow the daily application of even a few weeks. Men come to a Summer Assembly who never saw a Hebrew letter before: at the end of six weeks they can read ordinary Hebrew with considerable ease. In the same way those who know Hebrew, but are unacquainted with Arabic, Assyrian or other cognates, may lay a very good foundation for intelligent private study or investigation by a session or two at a Summer School. It is even easier to become proficient in New Testament Greek. If they only realized it and would *act*, hundreds of Bible students, Sunday-school teachers and others could, in a short time, become able to read the Greek Testament with facility, thus enabling themselves to appreciate and use the instructive comments and suggestions of the best commentaries. Bible students in the English have, perhaps, the best opportunities of all at the Summer Schools. English courses have been offered for the past three years at Chautauqua, but this year, both at Chautauqua and at the other centres mentioned in the advertisement, the opportunities afforded to all the seekers after Biblical instruction are unusually numerous and valuable.

For special information in regard to the locations, dates and instructors of these schools, we refer our readers to the advertisement in this number of the STUDENT. For a full prospectus, outlining more in detail the information which those intending to go to a Summer School desire to receive, address the Principal of Schools,

WILLIAM R. HARPER,
Drawer 15, New Haven, Conn.

Current Old Testament Literature.

American and Foreign Publications.

231. *La Sainte Bible. Texte de la Vulgate, traduction française en regard, avec commentaires théologiques, etc. Evangile selon Saint Matthieu.* Introduction critique et commentaires par L. Cl. Fillion. Traduction française par Bayle. 2^e édit. Paris: lib. Lethieulleux. 13 fr.
232. *Die biblischen sieben Jahre der Hungersnoth nach dem Wortlaut e. altägyptischen Felsen-Inschrift.* By H. Brugsch. Leipzig: Hinrichs.
233. *Smaller Cambridge Bible for Schools. The First Book of Kings. With Map, Introduction and Notes.* By the Rev. J. Rawson Lumby, D. D. Macmillan. 0.30.
234. *The Epic of the Inner Life; being a new translation of the Book of Job, with an introductory study and notes.* By Prof. John F. Genung. Boston: Houghton, Mifflin and Co. 1.25.
235. *Hiob.* By J. G. F. Hoffmann. Kiel: Haeseler. 2. —
236. *A New Translation of the Psalms, with Introductory Essay and notes.* By John DeWitt, D. D., LL. D. New York: Anson D. F. Randolph and Co. 1891.
237. *The Psalms. Book I. Psalms 1-41. The Cambridge Bible for Schools.* By Rev. Prof. Kirkpatrick. New York: Macmillan and Co. .90.
238. *Präparationen zum Alten Testament. 5. Abth. Präparation zu den kleinen Propheten. 3. Hft. Habakuk (Schluss), Zephania, Haggai, Zacharia, Maleachi.* By Freund u. Marx. Leipzig: Violet. —75.
239. *Salomon: son règne, ses écrits.* By Mgr. Meignan. Tours: impr. Mame.
240. *The foundations of the Bible: studies in Old Testament criticism.* By R. B. Girdlestone. London: Eyre and S., 38. 6d.

Articles and Reviews.

241. *Wright's Introduction to the O. T.* Notice by Cheyne, in Academy, Feb. 21, 1891.
242. *Notes on Genesis.* By Bishop Perowne, in the Expositor, Feb. 1891.
243. *Appendix to Dr. Perowne's "Notes on Genesis." The Mosaic and Geologic History.* By Prof. T. G. Bonney, in the Expositor, Feb. 1891.
244. *Naumann's Das Erste Buch der Bibel.* Rev. by Budde, in Theol. Ltztg., Mar. 7, 1891.
245. *The Babylonian Legend of the Serpent-Tempter.* By W. S. Boscowen, in Bab. and Or. Rec. 4. 11.
246. *The Pentateuchal Question. III. Gen. 37:2—Ex. 12:51.* By Prof. W. Henry Green, D. D., in Hebraica, Jan. 1891.
247. *The Order of the Legislation at Sinai.* By C. H. Waller, in the Theo. Monthly, March 1891.
248. *Zahn's Das Deuteronomium.* Reviewed by Budde, in Theol. Ltztg. Feb. 7, 1890.
249. *New Exegeses Required by New Discoveries. Joshua 10:12-14.* By H. Crosby, D. D., in Hom. Rev., Mar. 1891.
250. *The Chronology of the Divided Kingdom.* By John D. Davis, Ph. D., in Pres. and Ref. Rev., Jan. 1891.
251. *Studies in the Psalter. 27. Psalm cxxxix.* By T. W. Chambers, D. D., in Hom. Rev., Mch. 1891.
252. *The Song of Songs.* By G. Lansing, D. D., in Evang. Rep. Mch. 1891.
253. *Smith's Isaiah 30-66.* Notice by Cheyne in the Academy, Feb. 21, 1891; by the same in the Expositor, Feb. 1891.
254. *Gladstone's Impregnable Rock of Holy Scripture.* Rev. by Prof. Robertson, D. D., in the Crit. Rev., Feb. 1891.
255. *A Plea for Bible Study.* By A. T. Pierson, D. D., in Hom. Rev. Mch. 1891.
256. *Southern Palestine in the 15th Century B. C.* By Rev. Prof. Sayce, in the Academy, Feb. 7, 1891.
257. *The Moabite Stone and the Hebrew Records.* By J. D. Davis, Ph. D., in Proc. Am. Or. Soc., Oct. 1890.
258. *Alexandre le Grand et les Juifs en Palestine. I.* By H. Bois, in Revue de théol. et de philos. 1890. 6.
259. *Four Weeks in the Wilderness of Sinai.* By Dr. H. C. Bolton, in Bulletin of Am. Geog. Soc. 22, 4, 1890.
260. *Dalman's The Divine name Adonaj and its History.* Rev. by P. A. Nordell, in Hebraica, Jan. 1891.
261. *Smith's Religion of the Semites.* By Prof. Henry P. Smith, in Hebraica, Jan. 1891.
262. *Zoroastrian Legends and their Biblical Sources.* By Rev. A. Kohut, D. D., in the Independent, March 19, 1891.

Current New Testament Literature.

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264. *The New Testament With Annotations, References, and a Chronological and Historical Index*. Pub. with the approbation of Cardinal Gibbons. Baltimore: Baltimore Pub. Co. 1.25.
265. *Der geschichtliche Christus. Vorber-eitung u. Erfüllg.* By H. Ziegler. 5 Vorträge, geh. in der Aula d. Gymnasiums zu Liegnitz. Glogau: Flèmming. m. 1.50.
266. *Gewicht, das, der historischen Zeugnisse f. die Auferstehung Jesu Christi*. Für gebildetere Leser. Breklum. [Christl. Buchhandl.] m.—50.
267. *Hand-Commentar zum Neuen Testa-ment*. 4. Bd. 2. Abth. Briefe u. Offen-barung d. Johannes. Bearb. v. Holtz-mann. m. 2. —; 4. Bd. cplt. 5. —; geb. 7.—
268. *Ammerkungen üb. die Komposition der Offenbarung Johannis*. By P. Schmidt, Freiburg: J. C. B. Mohr. m. 1.50.
269. *Le Nouveau Testament et les Origines du christianisme. Études apologetiques*. By T. Fontaine. Paris: libr. Retaux-Bray.
270. *A Diatessaron of Tatian: a preliminary study*. By J. R. Harris. London: Camb. Warehouse, 5s.
271. *A history of the Jewish people in the time of Jesus Christ*: being a second and revised edition of a 'Manual of the history of New Testament times.' By E. Schuerer. 2nd division.—Index. Edinburgh: Clark. 1os. 6d. & 2s. 6d.
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273. *Carpenter's The First Three Gospels*. Rev. by Rev. Prof. Iverach, in the Crit. Rev. Feb. 1891.
274. *A Survey of the Synoptic Question. 1. Recent Literature*. By Rev. Prof. W. Sanday, in the Expositor, Feb. 1891.
275. *Prof. Huxley and the Swine Miracle*. By W. E. Gladstone, in the Nineteenth Century, Feb. 1891.
276. *The Conquering Light. John 1:5*. By Prof. W. A. Stevens, in the Hom. Rev., April 1891.
277. *The Miracles of our Lord. 28. The Opening of the Eyes of one born blind. John 9:1-41*. By Rev. W. J. Deane, in the Hom. Mag., March 1891.
278. *On the Quotations from the Old Tes-tament in the Fourth Gospel*. By T. K. Abbott, in the Classical Review, Feb. 1891.
279. *The Training of the Apostles*. In the London Quar. Rev., Jan. 1891.
280. *The Gift of Tongues. 1*. By A. Wright in the Theo. Monthly, March 1891.
281. *Seneca and Paulus, verglichen hinsichtlich der äusseren Beweise der Echtheit ihrer Schriften*. By C. M. Mead, in Der Beweis des Glaubens 1891, Jan.
282. *Westcott's Epistle to the Hebrews*. Review by J. Henry Thayer, in the Classical Rev. Feb. 1891.
283. *The address of the epistle to the Hebrews*. By H. P. Smith, in Presbyterian and Reformed Review 1891, Jan.
284. "The Gospel to them that are dead." [1 Pet. 3:18, 19.] By T. D. Witherspoon, D. D., in the Hom. Rev., April 1891.
285. *The Divine Authority of the Scrip-tures versus Rationalistic Criticism*. By D. S. Gregory, D. D., in Hom. Rev., Mch. 1891.
286. *Is the Pre-millennial View of the Sec-ond Advent Scriptural?* By Rev. B. W. Boggs, in the Bapt. Quar. Rev., Jan. 1891.
287. *Recent Explorations in Palestine*. By Selah Merrill, D. D., in Mag. of Christ. Lit., Mch. 1891.
288. *Schurer's Jewish People*. Rev. by Vernon Bartlett, in the Crit. Rev., Feb. 1891.

T H E

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WHAT a constant temptation there is to forget that the Bible is everywhere a book of life. How much of it is a record of veritable history—the history of living men and women. Every part of it is in direct connection with human life, in touch with human interests and activities. But the tendency to ignore this fact is ever present. With the unlearned, to whom there would seem every reason for taking it as a message to living men with plain teaching for the common humanity, a constant desire dominates to find hidden and fantastical meanings in the Word. If they can get hold of a mystical sense, they imagine that they are glorifying the Scripture. If some extreme or obscure point of doctrine or practice lurks in the recesses of a biblical writing, they pounce upon it and, separating it from the life in which it lived in due subordination to other truth and to which it owed its importance, they exalt it, develop it, worship it, though in their removal of it from its place they have put it to death. The history of the church is full of such examples.

BUT is the temptation thus to abstract—if the expression may be used—and to ossify Scripture confined to the unlearned? By no means. Far more culpable in this matter are the learned doctors of the church. They, indeed, have set the standard to which the rank and file must needs attain. The many are in direct contact with present life and are therefore by the very nature of their position called and compelled to apply the Scriptures to real life and understand them as Living Oracles in the true sense of that phrase. But the student, separated, in many respects, from the world's struggle, is

liable to look upon the Bible as a thing apart, a library for classification, a subject for abstract discussion. It is to him a book of theology. Its doctrines are all-important; their setting and surroundings comparatively unimportant. Thus it is forgotten that in the Bible the very form which a doctrine assumes is dependent upon the man who utters it, the people to whom it is spoken, the age of the world, the land and the very atmosphere where it first appeared. The scholar will build his system on texts, torn from their connection and interpreted apart from that life, of which they formed a part and to which they contribute, in their own place, a share of that impulse, which went there, and was ever intended to go, to influence human hearts somewhere in the great world. But those texts had their very reason for existence, in that life and that impulse upon actual human beings. The moment they are isolated, they wither. The moment they are made independent, that moment they shrivel into unrecognizable bareness. How clearly is the fact illustrated in the study of Paul's Epistles. The books will tell you that the usual division of the most of these writings is into a doctrinal part and a moral or practical part. St Paul, the conception is, sat down and first proceeded to write a careful, scholarly, systematic treatise on some point or points in the Christian Theology and, then, having finished it, proceeded, in a few concluding chapters, to impress a few practical truths based upon this systematic Theology. Is not this a fair statement of the essential conception on which said commentaries are written? Of course it is. But is the conception true to fact? It is the farthest from it. Paul's Epistle to the Romans which the scholars have regarded as a kind of system of theology closing with hortatory remarks connected with the preceding abstract of truth by a "therefore"—is as unsystematic a letter as ever was penned. It throbs with life—not theological life merely or primarily, but with human life. It came from a great human heart and was meant not for wise heads in the nineteenth century but for plain Christians with eager loving hearts in the first ages. Were they supernaturally enlightened in these early ages so as to understand these great thoughts over which we stumble? No, they read

those glowing words with the heart. If we drew near to these biblical writings with the constant and conscious purpose to understand them as *words of life* in the sense in which they were originally such, we would not so often blunder ourselves or lead others astray in their interpretation.

THE IDEA of God which appears in the Hebrew prophetical writings is, excepting one other, the sublimest conception ever given to the world. The fundamental element in that idea is ethical. God is supremely holy. He hates iniquity, loves truth, makes for righteousness. This is the great teaching of the prophets. Thus to make God known to the nation they lived and worked. For this conception some were willing even to die, and in their dying glorified the Name for which they gave their lives. Grant for the moment the absurd position that the conception, however sublime, has no foundation in fact, that there never was nor is such a God or a God at all. Even in that case their ideal was worth believing. If they made it, it, likewise, and in a far more real way, made them. The glory of Isaiah, of Jeremiah, of Hosea, and of all that immortal band is that they believed in Jehovah, God of Righteousness. Were they great intellects? Were their hearts warm with love for humanity and desires for the welfare of their nation? Were they men of profound insight and of remarkable powers in bringing things to pass? All these elements of character were evolved, ennobled, transfigured by their faith in Him, the Holy One, the God of Love and Truth. They became men of truth, of righteousness, of love. To adapt a noble saying of St. Augustine, they joined themselves to the Eternal God and thereby have themselves become eternal in their beneficent influence, in the reverent regard of humanity. They rose to new and nobler conceptions of their nation's God and those conceptions transformed them into new and nobler characters.

IN THIS connection it is worth remembering that the prophets were not only preachers of present truth but taught

as well by the lessons of the past. They were the writers of the Hebrew History which we possess, history which is not strictly history, because they wrote it with a religious end in view. About the character and trustworthiness of this historical matter many questions are to-day being started. Is there anything historical about any or all of it? Was it all romancing? Did the idea produce the narrative? How far do the idea and purpose color and shape the narrative? These questions are fundamental. They must be answered. The present line of suggestion has quite a near relation to them. The argument is this. If the prophetic idea of God is ethically so exalted, if that idea is fundamental in the Hebrew prophet, if it profoundly influenced his personal life, it must have had its influence upon him as an historian. Could a man, deeply reverencing the righteous Jehovah, the God of Truth, proceed to palm off false narratives upon his readers as genuine history? The thing is psychologically impossible. A theory of Israelitish history involving that fundamental contradiction is absurd. What is to be concluded, then, as to the trustworthiness of the records and the representations which these prophets have transmitted to us, from the point of view of their sincere and profound belief in the prophetic ideal of God? Two conclusions seem self-evident. First, their historical writings would be permeated and moulded by a strong ethical and religious spirit. Second, they would present to us material which is fundamentally true to fact, germinally historical. These two characteristics are, indeed, what we do find to be the chief elements of the prophetic histories, namely an historical basis, idealized by the deep religious consciousness of a man, who worshipped and preached a righteous God, supremely loving and desiring truth.

THE New Testament writers, indeed the biblical writers as a whole, manifest, among other shining qualities, one, for which credit is seldom given them. At least only indirectly are they praised for possessing it. It is a very homely quality with a very homely name. It is *common sense*. Really, you say, we never thought of such a thing as charac-

teristic of the Bible. But is it not true? And if you have the highest regard for common sense in practical life, will you not equally admire its presence in the Book of books? How many foolish things these writers might have written. How many opportunities they might have given us for misunderstanding, how many precedents for actions which would prove injurious to personal or associated religious life—if here or there they had not exercised the reserve or manifested the simple wisdom which is so characteristic a feature of the Scriptures. Here is indeed one of the most unique of the Bible's qualities. Common sense is an occidental virtue, belonging we think, peculiarly to the Anglo-saxon. One would feel some incongruity in applying such a term to an Oriental. Yet this most oriental of books is in this respect most occidental. Remember that the occasional words and suggestions or temporary practices of these Bible men have, by the devout, been seized upon and without regard to their historical connection or temporary character, have been made of permanent significance. They have been enshrined in dogmas and perpetuated in institutions. And yet these incidental things of Scripture, thus made lasting in Christian life, have on the whole worked no injury and in many cases been of wonderful benefit. Why is this? Who of us would not shrink from the thought that some such chance remark or unconsciously performed act on our part might in future time become the treasured possession of generations to come and the basis of their action? We would doubt mightily the ultimate helpfulness of such of our deeds and words. But just this thing has happened in the case of these Bible men—and, indeed, who would have it otherwise? But the question again comes, How do you explain it? Simply this; they were men of preëminent *common sense*. It is on this account that a great denomination of the Christian Church is to-day searching to know the mind of an Apostle who in the first century made some suggestions concerning the conduct of women in public worship in one of the little churches of Christ planted at Corinth. Men are not going to perpetuate a foolish custom even if an Apostle himself advised it. If the Bible were full of suggestions about practical things which might be theoret-

ically beautiful, but are practically unworkable or tend toward injury, all the fine theory would not save it from neglect and rejection. But the opposite is everywhere true. The practical good sense of these Scriptures is one of their most striking features. It makes very useful and important the exact understanding of what may have been a temporary and incidental piece of advice to an obscure church in Greece in the first century. It has made so generally beneficent the adoption of even temporary suggestions in biblical writings as permanent bases of action by the church at large. It will, in coming years, with the growing acceptance of the historical method of Bible study, make yet more fruitful those parts of the Scripture which, hitherto, may have been generally accepted as intended only for the place and time of their first writing. Practical good sense—the Bible is full of it. And how comes it? We are not ashamed to say; we ought to be proud to point to it and say—if they were inspired in any sense, these writers were inspired in *common sense*.

THE SETTING OF ST. PAUL'S APOLOGY.

By IRVING J. MANATT, Ph. D., LL. D.,
UNITED STATES CONSUL,
Athens, Greece.

Everything about Athens, about Greece indeed so far as I have seen it, seems almost a special creation for its historical purpose. One feels this in the Theatre, on the Pnyx, on the Acropolis—a persistent reminder of the exquisite taste of the old Greek in making Nature the vehicle of Art, in forever doing the right thing æsthetically in the right place. I felt this with especial keenness the other day as I stood again on “Sunium’s marbled steep” and considered the simple exquisite perfection of its temple set in an environment of mountain and sea fit to transform a clod into a poet and worshipper.

And here on the Areopagus, the only query is whether the Jew of Tarsus had the Greek felicity to choose this platform or the Greeks of that day still inherited the felicity to thrust it on him. For with my Greek Testament, my Pausanias and Dr. Dörpfeld* to assist in the formation of a judgment, I am constrained to declare that not even Demosthenes on yonder Bema had a fitter environment for his Philippics than had Paul for his Christian Apology on this Rock of Ares.

Physically, the Areopagus is at first a disappointment—to me it was the one disappointing thing in old Athens. An elongated hog’s back—as the animal squats on its hams—is not a noble figure; † and between the commanding Acropolis on the one hand and the slightly range of the Nymphs, Pnyx and Museum Hills on the other, it is a dwarf indeed. But the first impression is transient only; seen day after day, as I

* This accomplished archaeologist has done much to correct, even radically, the map of Ancient Athens and his results are now accessible to English readers in Miss Harrison’s “Mythology and Monuments.” Many of these corrections are tacitly accepted in the present study.

† I find that Dean Stanley had made a more poetic, and possibly a more just comparison, viz., to “a scaly crawling monster, advancing toward the citadel.”

have seen it now for a year and more, and regarded for what it really is—a colossal rock rather than a dwarfish hill—it becomes one of the thoroughly satisfying features of the Athenian landscape. But it is in its relations to all the rest—to the totality of old Athenian environment—that one finds its final and enduring attraction. And it is this totality of impression which I hope at least dimly to convey to many whose own senses can never directly receive it on the spot.

Legend and history had glorified the old Rock long before the apostle came to light the new beacon on it. Its juridical associations carry us back to the days of simple faith and very imperfect gods. Round yonder by the temple of Asklepios whose holy well still flows, medicinal of fleshly ills Poseidon's son Halirrhothios had wantoned with the war-god's daughter and Ares slew him. Hence the first inquest for blood, I think, and certainly the first jury trial of which Greek mythology makes record: here on this Rock by a jury of his peers—The Twelve Gods—Ares was duly brought to bar and purged of guilt,—the verdict being, no doubt, one of justifiable homicide. Hence Areopagus, the Rock of Ares;* and Mars Hill is an unhappy misnomer that ought to be forever put under ban. The Roman god has no sort of business here and, what is more serious, this is not a hill and the old Greeks had too fine an instinct ever to name it one.

Then, somewhere in the abyss and void of time before chronology began, came on that other *cause célèbre*—the vindication of Orestes. Living within a few hours (by rail) of Agamemnon's capital and having in daily view the golden treasure from its tombs—much of it as fresh and fine to-day as anything a Parisian goldsmith could fashion—one should not find it so very hard to think Orestes back to this judgment seat with the Erinyes shaking their snaky tresses in his face.

Here stands Apollo gloriously fair to plead for the defendant, what a brief he holds! The son slayer of the mother in retribution for the father she had slain: conflict of duties fit

*The writer is aware of the difficulties of etymology and astrology, but for his purpose the traditional view is the pertinent one. St. Paul had never thought of Areopagus as the Hill of the Arae, *curses* i. e. Erinyes.

to consecrate a crime. The higher law is vindicated by Athena's casting vote and the holy criminal is spoken free. And here in that primal revelation of Mercy tempering justice behold those grisly Furies transformed into gracious Eumenides and given this rocky grot almost beneath our feet to be their shrine and dwelling-place; while Athena's voice is heard proclaiming :

"This council I establish pure from bribe,
Reverend and keen to act for those that sleep,
An ever-watchful sentry of the land."

What wonder this Rock became the fountain-head of Hellenic justice through all the glorious ages and that in the letter it is so to-day: the Supreme Court of Greece is still the Court of Areopagus,* whose last Chief Justice we buried only a few weeks ago with well-nigh princely pomp.

Rock of Ares it may have been at first because the war-god was justiced here; but it was to further justify its name as a theatre of Ares in his more proper character. Here the Amazons, his daughters laying siege to Athens sacrificed to him; and posted here the Persians shot their burning shafts at the wooden wall of the Acropolis till they found a better way to its conquest up through the grotto of Agralos. Of the battles, sieges, catastrophes it has witnessed from that day to this under Roman, Goth, Venetian, Frank, Turk, we need not here read the roll. Rock of Ares it is by good right, however etymologists may demur. And the war-god's sanctuary at its Western foot was no less fitly placed than were the Eumenides installed in the gloomy grotto under its Eastern brow to lend their awful sanction to the court above.

On this Rock then let us open the New Testament and study the setting of that Christian apology—a sermon arrested in its exordium, yet reaching farther into the heart of things than poet or philosopher or hierophant of Greece had ever probed.

I do not know, and it does not concern us now to speculate, how the Apostle came up. It is usual to say by the steps hewn in the living rock near the Southeast corner, which was

* It startles one at first to read in the Greek newspapers a story of Stanley Mathews as President (?) of the American *Arcopagus* or the grave announcement that Mrs. Stanton aspires to be made an *Arcopagite* in place of the lamented *Arcopagite* Miller.

indeed the state approach as it continues to-day. But there is an easier way and one that gives a juster impression of the Rock itself, while unfolding gradually the glorious panorama which it has to offer. If Paul came up this way, as I have just done, the sermon may well have been conceived and elaborated on the spot. Passing the so-called *Theseion*, still intact, and how many splendid things that are no more, he would have come round to the West end of Areopagus and passed up the easy slope to the summit. At every step he would pass altars, statues, sacred structures whose foundations carved and hewn in the living rock still bear witness that this spot was once populous with gods. And at every step the unfolding panorama would buoy up his thought from gods to God; how the mountains rise and swell upon the vision—the great sweep of Aegaleos and Parnes, the sharp summit of Lycabettus with the white quarries of Pentelicus shining out behind to light the way to Marathon, and lovely-tinted Hymettus running down to the Aegean. Another rise and the mountains beyond the mountains loom blue against the azure sky: Cithæron, and Geraneia, and the Argive heights, while the long stretch of Peloponnesian coast defines itself behind rock-ribbed Salamis and Aegina. And the sea: how it smiles and shimmers under this tender overbrooding sky. Truly, if Paul's eyes beheld such a vision of the Great Artist's handiwork as one beholds from this spot to-day, 'tis no wonder that "temples made with hands" seemed too paltry for His dwelling-place and the ministry of such hands impertinent.

And it is not the distant prospect only that unrolls in the ascent. Athens in her *desidaimonia*, in her historic pride, in her Hellenic glory, reveals herself feature by feature. Woe to the orator who passes with shut eyes through his audience to his platform,—more woe to him who attempts to address an unknown people in an unknown land. Paul did neither. Whatever he may have learned at the feet of Gamaliel, we know that Tarsus in his time was a great Hellenic university outvying even Athens and Alexandria in philosophy and encyclopedic culture.* Bred in such an atmosphere, lisping Greek from his infancy, searching the scriptures of his own

* Strabo xiv. 5. 13.

people in that tongue divine,* Hebrew of the Hebrews though he was, Paul did not reach this pulpit "in the midst of Mars Hill" without knowing Greece, without a profound insight into the Greek mind. The story of Greece, the thought of Greece, the art of Greece, the religion of Greece faced him all the way. Behind him to the left he saw the olive groves stretching away for miles through the Attic Plain, and embowered in them the Academy where Plato had taught, and fair Colonus, scene of Sophocles' birth and the passing of Oedipus. To his right rose the Pnyx with all its traditions of glorious democracy, and over it Salamis. Shut in on three sides by Pnyx, Areopagus, and Acropolis lay the Agora of Athenian politics; while at his feet on the Northeast spread out the market-place with its busy chattering throngs. Skirting this on the West and following all the Northern foot of the Rock on which he stood, ran a sinuous line of sacred monuments, some of which we still see. But St. Paul saw them not as we see them to-day, monuments of well-nigh forgotten meaning. Athens was still a Greek city instinct with Hellenic life.

From Pausanias who came a century later we can fill in the view as Paul beheld it. Out beyond the Ceramicus gleam the fair temples of Colonus; the groves of the Academy; and the Sacred Way, a shining thread strung with shrines and monuments as far as the eye can travel until it is lost in the mystic gap of Aegaleos. It is the way of the Great Mysteries, trodden how oft by the spiritual *elite* of Athens as they went up in solemn torch-lit pomp to the great Communion at Eleusis—a communion in which, if ever, Paul might think of them as "seeking God if haply they might feel after him and find him." Traveling back over this shining way, his eyes would rest upon the great double gate of Athens, the Dipylon a fortress in itself, from which the sacred processions set forth—the Mystic outward to Eleusis, the Panathenaic inward bearing the sacred peplos to Athena on the Acropolis. True, more than a hundred years before Sulla had wrought sad havoc here probably burying under his huge *agger* the monuments of the outer Ceramicus some of which are just uncovering now; but the Dipylon was no doubt still the en-

* His Old Testament quotations are all from the Septuagint.

trance of the city to Pausanias as it may well have been to Paul. Any way it was from that entrance his eye would follow the long stretch of *sebastata* from the city wall to the Rock on which he stood.

Alongside the gate rose the Pompeion or dépôt of the sacred processions, and near by a temple of Demeter with images of the goddess herself, her daughter, and Iacchos holding a torch—all from the chisel of Praxiteles. So that the Mystics set forth from a sanctuary of the Great Goddess at Athens to proceed to her Holy of Holies at Eleusis. Not far from this temple stood an equestrian statue of Poseidon hurling his spear at the giant Polybotes. Just inside the Dipylon still stands a round marble altar with its top broken off but its inscription yet nearly intact—dedicating it to Zeus as god of the Walled City along with Hermes of the Gate and Akamas eponymus of the tribe to which this Ceramicus belonged. This altar was at least four centuries old when Paul beheld it—the very first Athenian altar on which his eyes could have rested if he came in by this gate. Extending inward from the Dipylon runs the great Dromos or street of the Panathenaic processions—a Sacred Way within the town. Using Pausanias' eyes in part to see what Paul must have seen with his own, this is what appears: colonnades leading from the gate to the inner Ceramicus, faced by statues in bronze of famous men and women. In one of these colonnades statues of gods and a gymnasium of Hermes, as well as the house of Poulytion, wherein Alcibiades and his lewd fellows had mocked the mysteries, but now dedicated to Dionysos Melpomenos: and here statues of Athena Paionia and Zeus and Mnemosyne and the Muses, an Apollo of Eubulides and Akratos of the Dionysiac route.* Next rises the Royal Portico: it was the palace of Democratic Athens, seat of the King Archon centering in himself all the priestly functions of the King, as the presidency of the Eleusinian Mysteries and direction of public sacrifice. Here the Court of Areopagus met for the hearing of certain secret cases, and it was here that the charge of impiety was brought against

* In the line of these colonnades now stand the Athens-Piraeus railway station and the Prometheus Steam Mill.

Socrates, as we know from the *Euthyphron*; and outside stood the altar whereon the Archons swore to defend the laws and take no bribe. After the *Areopagus* itself the Royal Portico in full sight must have impressed a man called to account, however informally, as a setter forth of strange Gods.

Adjoining is the *Stoa Eleutherios* flanked by statues of Conon, Timotheos, Eragoras, Hadrian, Zeus Eleutherios—each in his way a deliverer of Athens—and containing paintings by Euphranor of the Twelve Gods; of Theseus, Demokratia and Demos; and of the Battle of Mantinea. And near by at the foot of the Market hill (*Kolonos Agoraios*) on the South a temple of Apollo Patroos, called Alexikakos “because by an oracle from Delphi he stayed the plague which distressed Attica during the Peloponnesian War.”

Just above these three structures on the Hill of the Agora stood the Temple of Hephaistos.* It must have been a thing of fresh and striking beauty to Paul's eyes for it was then scarcely six hundred years old and the eighteen centuries that have looked upon it since have passed and left it a thing of beauty still—the one almost perfect survival out of all the splendid temples of old Greece. Indeed far from marring, the ages have so mellowed its beauty that (as Wordsworth observed sixty years ago) “the Temple looks as if it had been quarried not from the bed of a rocky mountain but from the golden light of an Athenian sunset.”

Immediately under the Apostle's eyes to the Northeast appear the Metroon, the Bouleuterion, the Tholos, the Statues of the Eponymoi, the Hieron of Ares. The first was the sanctuary of the mother of the gods, with her image by Pheidias, and here under her guardianship the State archives were kept; in the second the Council of Five Hundred met and it was from the altar of Hestia therein that Theramenes was dragged to death by the minions of Kritias. The Tholos served the Prytanes as a mess-room, and it was hither the Thirty summoned Socrates in their vain desire to involve him in their ruthless crimes. Passing the statues of the ten heroes who gave name to the Attic tribes, the eye rests again

*Traditionally called the *Theseion*: Dr. Dörpfeld seems to be right in turning this tradition out of court.

on sacred images (among them Eirene holding baby Ploutos in her arms) and Athenian worthies in bronze—Lycurgus, and Kallias, and last Demosthenes whom the Athenians drove into exile at Calauria—and there he took poison and died. His statue must have faced the Bema, as over the Bema the Areopagus still looks upon unhappy Calauria. From the great orator we pass to the proper deity of the Rock. Here by its Western foot stands the sanctuary of Ares, with statues of the god himself, of Athena and Aphrodite. And around it other statues of Herakles, Theseus, and Apollo binding his hair with a fillet, and the poet Pindar whom Athens delighted to honor as he honored her; and further on Harmodios and Aristogeiton, the toast of Athenian democracy ever since

“The day that they struck the tyrant down
And made this Athens a freeman's town.”

Such, roughly sketched, is what the Apostle's eyes would behold as he glanced from the Dipylon gate to the point in the narrow pass between the Hill of Nymphs and the Areopagus, where his ascent may have begun. Turning now to the South in the valley of the political Agora* he had at his feet the Eleusinion, the sacred precinct of two temples—one of Demeter and Kore, the other of Triptolemos; of these we know too little because, as usual in all matters of the Mysteries, Pausanias on the very threshold of his account found himself prevented by a vision in a dream. To Paul it might well have supplied a pagan parable for the resurrection doctrine, had pagan patience granted him a longer hearing.

At last arrived “in the midst of Mars Hill,” straight before his face, crowning all the prospect and climax of all the glory of Athens, rises that other Rock—the “stately Acropolis itself, faced with its Propylaea as a frontlet and surmounted with the Parthenon as a crown.”

I find it impossible to conceive of a scholar facing that Rock, be it for the first or the hundredth time, without emotion; and Paul was a scholar. More, he was the Apostle of

* Now, all the lower part of this Agora lying under Areopagus and stretching in front of the Pnyx, is farm-land. To-day (Dec. 2) as I revise these pages, the ground just at my feet running well up to the Acropolis road is green with the young grain, while in the bottom toward the Pnyx a ploughman is turning over the old stubble.

a Faith which burst its provincial bounds and mastered the world only as it accepted and appropriated the perfect tongue of Greece. He could not have been unconscious, then, of all that looked down upon him as he stood face to face with this supreme and concentrate expression of Hellenic genius—a genius at its best, profoundly religious.

The Rock itself is a noble bit of nature, springing sheer and symmetrical some 350 feet above the Plain, with a levelled summit 1,000 feet in length from east to west and half as broad. Its fortress walls, beautiful in decay, must have been splendid in their perfection. Its sole portal, the Propylæa, was the boast of Athens and the envy of her rivals: in position, construction, decoration, it “stood like a splendid frontispiece of the Athenian citadel.” The flanking-wings, fairly well-preserved, and the broken columns of the five-fold gateway are still in place. The great Pentelic staircase of sixty steps that formed the steep approach is mostly gone, but the paved floor is well-nigh intact and the marble roadway through the splendid central door. It is the way of the Panathenaic pomp, and as our feet press it to-day we know that we are walking in the steps of every worthy of old Greece. Imposing as it is after the passing of three and twenty centuries, it requires an effort of the historical imagination to reconstruct the splendid fabric in its prime. “Let us imagine it restored to its pristine beauty, let it rise once more in the full dignity of its youthful stature, let all its architectural decorations be fresh and perfect, let their mouldings be again brilliant with their glowing tints of red and blue, let the coffers of its soffits be again spangled with stars and the white marble *antæ* be fringed over as they were once with their delicate embroidery of ivy-leaf, let it be on such a lovely day as the present day of November and then let the bronze valves of these five gates of the Propylæa be suddenly flung open and all the splendors of the interior of the Acropolis burst at once upon the view.”*

* Wordsworth, recalling the scene in the *Knights* of Aristophanes, where the rejuvenated Demos is presented to the audience. If anyone's taste be offended by the coloring of this picture, historically true as it is, a visit to the new Academy of Athens will reconcile and charm him. Pentelic marble in red and blue and gold is only less pleasing than the same marble steeped in the Athenian sunset hues of twenty centuries.

For with all its splendor the Propylæa is a portal only; the overture, as it has been called, to the Acropolis regarded as "one vast composition of architecture and sculpture." If it is long dwelt upon here it is because from Paul's point of view it alone of all the splendid features of the Rock stood out in full relief. From the Pnyx Aristophanes' sausage-seller could command all

"The citadel's brow
In the lofty old town of immortal renown,
With the noble Ionian violet crown,"—

no matter whether the gates swung open or shut; of the Parthenon, indeed, there are few better views than that from the Bema and the great platform above it. Not so from Areopagus: all the way up its slope the Propylæa veils even the great temples behind; only at the very summit the northern vestibule of the Erechtheum clears the citadel wall and the capitals and entablatures of the north line of the Parthenon appear. One temple on the sacred height and one only Paul had in full and striking view. It was the exquisite little Ionic temple of the Wingless Victory perched like a bird or springing like a flower upon the lofty bastion which commands the approach to the Propylæa. As it stood then it stands now, perfect in all but its delicate sculptures—a memorial forever of the airy grace that went hand in hand with the massive grandeur of Athenian art in its prime. Its position on the Acropolis reminds one of Athena's temple at Sunium in its relation to Attica: there it stands on the razor's edge of challenge proclaiming the city invincible. But, alas! even in Paul's time the Wingless Victory seemed to have taken wing: the power of Athens had waned, the religion of Athens was waning—what was the dainty temple but an empty boast? Yet Paul's insight may have discerned what the revolving centuries have now demonstrated to excess: the Wingless Victory was and is the fit expression of an Athenian ascendancy which shall never wane—the enduring empire of taste, of imagination, of Art. And was it not religion that had inspired it all? To Paul indeed it was a worn out religion, but no less was Judaism. He could no more despise

the one whose outcome he saw in the perfect bloom of human intelligence than the other expiring before his eyes in the birth-throes of a Redeeming Faith.

One other object on the upper Rock rose full in the Apostle's view and gave direction to his thought. It was the colossal bronze Athena Promachos rising fifty feet above her pedestal and towering over all—her gleaming spear and helmit-crest a glorious beacon to the mariner as he sailed around from Sunium and a terror to invaders as when she frightened Alaric from the sack of her citadel. Wrought by Pheidias from the spoils of Marathon, she stood the incarnation of Victory invincible: founder, defender, sovereign deity of the city which bore her name.

Though he could catch but a glimpse of the great temples, they must have been present with all their associations to the Apostle's thought: the lovely temple group of the Erechtheum with its wooden image of the city goddess, Athena Polias, so ancient it was famed as fallen from heaven,—with its sacred olive and its salt well, visible record of the Athena-Poseidon struggle for the dominion of Attica as of its issue in reconciling the two heavenly powers and making Athens mighty on sea and land; the majestic Parthenon, supreme expression of art in the service of religion, with its sculptured pediments and its grand Panathenaic frieze and enshrining above all the Virgin Athena as Pheidias had conceived and fashioned her in marble and gold and ivory.

But transcending all detail, there was the Altar-Rock itself, its sheer declivities honeycombed with shrines, its platform one great sanctuary, populous with gods, glorious with trophies, resplendent with such objects and associations as were never crowded into any other spot on earth.

And here, his eyes uplifted to this sacred hill, we might leave the man with the message of the Unknown God; for we are not to pass from the setting to the sermon. Enough if this study on the spot may serve, however imperfectly, to put the reader in Paul's place as he dwells upon Paul's words.

Yet one final reflection cannot be forborne. It has come to me again and again as I have meditated here until I have come to think of it as a part of Paul's own thought. The

Apostle's pulpit faced the prison-doors of Socrates: yonder across the Agora, hewn in the rock-face of the Muses' Hill, we still look upon the scene of the Divine Tragedy of Athens. Over all the centuries we still hear the voice of him who could not bargain with iniquity: whose reasonings on Immortality, perverse and tangled as they seem to us, are yet the noblest overture of Heathen Thought to the full harmony of Christian Revelation; and who sealed the sincerity of his life by gladly dying for the Truth as God gave him to see the Truth.

Paul indeed had a diviner message to deliver, yet before he came—even in the times of ignorance—“God had not left Himself without a witness” here.

“*In the midst of Mars Hill,” Athens, Nov. 30, 1890.*

THE OLD TESTAMENT SOCIETY IN BERLIN.

By Mr. LEWIS B. PATON,
Berlin, Germany.

In the list of lectures on the first page of the catalogue of the University of Berlin this announcement appears, "Alttestamentliche Societät, Prof. Dr. Strack, Donnerstags 12-1." The name conveys so little idea of the real nature of the society that the American, intending to study abroad, into whose hands the catalogue comes is apt to pass over unnoticed an institution of great interest and importance for all students of Hebrew or of Old Testament criticism. This society is organized to facilitate the work of the large numbers of the English-speaking students of the Old Testament who come to Berlin, and as such, deserves the attention of those who intend to visit a foreign university but have not yet decided which one to select.

The American who comes to Germany for the first time, however familiar he may be with German literature and German thought, is certain to experience difficulty in adapting himself to the new methods both of instruction and of study that he finds here. Thought moves along different lines from those to which he has been accustomed, and particularly if his previous study has been in one of the more conservative American schools, he is at a loss how to adjust himself to the new environment and loses time and energy in misdirected efforts. If he is a novice in the language he is still more in need of guidance; and if he has no one to suggest to him those books that will lead him most quickly into the subject upon which he wishes to work, he will waste many hours that, with the shortness of his stay in Germany, he can ill afford to lose. If he could meet the professors personally, as in our American colleges, and ask their advice freely, the difficulty would be removed, but in the German university, particularly in such a one as Berlin, this is impossible unless, through introductions, or in some other special way, one be-

comes personally acquainted with the instructors: such interviews moreover call for a greater command of the language than most Americans possess when they first arrive.

The late Prof. Delitzsch, who felt a peculiar interest in American thought and American students, perceived this difficulty and, in the kindness of his heart, organized an American Club at Leipzig in which he put the treasures of his learning and of his experience at the disposal of the new comers and rendered aid that is gratefully remembered by all who have had the privilege of associating with him. Since his death there has been no one to take his place in this labor of love until Prof. Strack of Berlin determined to follow his example and sacrifice a portion of his own time for the good of the foreign students. The ridiculous conservatism of the University authorities did not allow the new "Seminar" to appear in the catalogue as designed for English-speaking students, but it is posted as such on the bulletin-board, and it is generally understood that only English or American students are expected to attend. The great advantage of this arrangement is that the professor is able to converse more informally and that the Americans feel less hesitation in asking questions and in making remarks than would be the case if a number of German students were present. German is spoken regularly in all of the discussions so that the American does not feel that he is losing time by hearing his own language, but Dr. Strack is one of the few professors who speak an excellent English so that the new comer who is not equal to the task of expressing his wants or his ideas in German is at liberty to use his own language. During the last Semester a Mishna tractate was taken as a permanent topic for discussion when no special subject was on hand, but all members were at liberty to hand in written questions and these were given a full discussion at a subsequent meeting, so that in this way a great variety of grammatical, exegetical and critical questions have been taken up during the past winter. In the Summer Semester the book of Leviticus will be the permanent basis of discussion, but the same freedom will be exercised in regard to the investigation of other matters that are of interest to the members.

THE HISTORICAL ELEMENT IN PROPHECY ; ITS RELATION TO THE DIVINE ELEMENT.*

By WELLESLEY STUDENTS.

1. *What was prophecy in Old Testament Times?*

Prophecy in Old Testament times was religious instruction, given by men especially fitted for the purpose under divine inspiration. It was a declaration and illustration of the principles of Divine government, necessarily limited by the language, the civilization of the times and the character of the people to whom it was addressed. Its perfect purity, its unswerving truthfulness, its power over both the speaker and the hearers,—a power yet undiminished,—all attest its divine origin. The prophets themselves bear witness to the divine influence which possessed them and which impelled them to speak sometimes in direct opposition to their own wishes, Jer. 20: 7-9. It was a gift from God, sometimes bestowed for a short period only, in other cases remaining with the prophet from early manhood until death. Hebrew prophecy was thus entirely different from heathen prophecy which was but a reaching out after the supernatural, a human interpretation of natural phenomena, a statement of conclusions in regard to half-comprehended truths arrived at through the mere workings of the human intellect, and not the outcome of a Divine communication.

2. *Was the prophet a factor in the life of his day, working and sympathizing with his people?*

The great prophet was a statesman—the possessor of a

* In Wellesley College the students are separated into divisions for the study of the Bible. One of these divisions during a portion of the past year made a special study of prophecy. At the request of the instructor certain questions were propounded to the class and they were given the privilege of preparing answers to these questions. From all the answers handed in the following have been selected. The work was surely profitable to those who engaged in it. The plan of examination was unique. The readers of the OLD AND NEW TESTAMENT STUDENT, we are sure, will congratulate themselves that they are allowed to see the results.—THE EDITOR.

clear insight into the affairs of his day; a true patriot, caring enough for his country to acquaint himself with the dangers that threatened it, and so in touch with the temper of the times as to grasp the significance of the movements of the age. He was a man working with and for his people—sternly chiding their moral laxity (*Isa. 32: 9-11*); breaking into terrible denunciation of their idolatry, their faithlessness to God and His commands (*Jer. 2: 5*; *Isa. 9: 13-21*); but always prompted, even in his sternest censures by a living sympathy for man (*Jer. 4: 10, 14*; *Isa. 9: 17, 21* [last clauses]). Samuel, Elijah, Elisha, Isaiah and Jeremiah, are examples of prophets great in their divine mission and great in their human character. Each keenly realized the sins of the people, and even when announcing God's anger delivered the message with lips that quivered and voice that trembled with intensity of sympathy. The prophet was also a political factor in the life of his day. Not only did he act as king's counsellor at critical moments in the national history (*Isa. 8: 11-15* and ch. 37), but as an ambassador from God to the king to warn him of impending political crises (*Jer. 34: 2*). Again, every prophet was a preacher—Jonah in Nineveh; Isaiah and Jeremiah in Judah (*Jon. 1: 2*; *Isa. 6: 8, 9*; *Jer. 1: 7*). The text or general theme for the discourse was given by God (*Isa. 51: 16*), but the personality of the prophet shaped its expression. At all times the prophet was God's agent upon earth, acting with authority in secular matters: deposing officers of the king's household (*Isa. 22: 15-21*); chiding the women for vanity and gaudy apparel (*Isa. 32: 9-20*); prescribing a cure for a king's malady (*Isa. 38: 21*); in short doing whatever his hand found to do and doing it to the glory of God.

3. *Was the form of prophecy dependent on and colored by the events with which it was connected?*

The form of prophecy was dependent on and colored by the events with which it was connected. Circumstances determined whether it should be oral or written, dramatic or lyric, whether it should have a pastoral coloring, whether it should be ornate or severe in style. Jeremiah's prophecies were oral or written according to the needs of the time.

The letters to the captives in Babylon (Jer. 29: 1-23) and to Zedekiah after his surrender (51: 59-64) were necessarily written. His rebuke of idolatry (Jer. 44) during the exile in Egypt, on the other hand, was oral, because called forth by a present evil, and one which could be much better reproved by a spoken word than by a written discourse. His style, too, is plainly influenced by the course of events in his day. There is a remarkable absence of ornament. He was the prophet of sorrow, living in troublous times. His zeal for God's honor was great. He could not stop to ornament and adorn his language. We find, also, frequent repetitions. This is natural as his subject is much the same throughout. He had the one message to deliver and he gave it over and over to a people who would not hear. Jer. 2: 28 is repeated in 11: 13, and 7-10 in 26: 1-6. Since he met with much doubt and mistrust as a prophet, he often repeats the language of the older prophets, as if to show that there was no break or lack of harmony between himself and them. Isa. 4: 2, and 11: 1, are repeated in Jer. 33: 15. So the symbols used find their occasion in the time. The yokes sent the envoys from the nations (Jer. 27: 1-11) the sermon on the potter (chap. 18), and many others show that the choice of symbols was governed by the course of events. In all prophecy there can be traced the same close connection between form and circumstances which we see in Jeremiah.

4. *Was the time of utterance determined by historical events, personal or political?*

The time of utterance was determined by historical events. The finding of the book of the Law in the house of the Lord, gave rise to the preaching of Jeremiah throughout the kingdom, and the reformation under Josiah. The earlier or Scythian sermons of Jeremiah were occasioned by the near approach of the Scythian host. During the thirteen prosperous years preceding the death of Josiah and following the reformation of his reign, Jeremiah is silent. All is well with the people and no revelation is sent to him. But the battle of Megiddo and Josiah's death are followed by a terrible retrogression on the part of the people who forsake Jehovah and return to idolatry. Then again the prophet preaches to

them of judgment and destruction to come. In the 11th chapter of the same prophecy we see the prophet influenced to preach at a certain time by reason of a conspiracy formed against himself by the men of Anathoth.

5. *Was the substance due to a definite historical situation?*

The historical events most certainly determined the substance of a prophecy. As the people fell into different sins, the prophecies were directed against those particular sins, not against the dangers which might threaten them at some future time. The prophets before the Fall of Jerusalem, (Hosea, Isaiah, Jeremiah,) when idolatry was the prevailing vice, continually foretold punishment. After the return from captivity, when idolatry was no longer prevalent, the warnings against it cease. The book of Malachi contains no reference to it. In times of the greatest trial and despondency, the prophets do not dwell upon the wrath of God and the terrible punishment of sin, but rather encourage the people with predictions of the coming Messiah, the purified nation, and the joyful return. According as the people showed themselves ready for and in need of certain great truths, these truths were imparted to them. The power of discerning what lesson was needed at the particular time was part of the wisdom of the prophet, the result of his deep insight into the character of his people and intimate knowledge of their history.

6. *Were predictions made because of special miraculous impartation or in accordance with certain great principles divinely imparted and upon the ground of certain existing facts?*

The knowledge of God among men, as it has steadily strengthened from a mere glimmer into a constant, unwavering, ever increasing light, has come from the teaching and example of men whose lives are in harmony with the unchanging right. This *eternal life* in the world is consistent, continual, and all embracing, never fitful and uncertain. The holy men who most nearly attained the state of unity with God, grew into the wisdom, understanding and spiritual insight which gave them truly divine power in prophecy. Predictions, the enunciation of the essential meaning of past or present, the foretelling future results from existing events

or conditions, were made in accordance with the everlasting truths which obtain in the world, and herein lies the essence of their divinity. That special miraculous impartations have been granted to the servants of Jehovah, except we consider the prophet's communion with the source of all knowledge to be miraculous, is a meaningless assumption: it signifies less, although it seems to claim more: it gives a spasmodic and uneven character to the dealings between man and his Maker, lessening the dignity and continuity of their connexion. The perfection and power of prophecy breathe forth the spirit of the Eternal, the Immutable, "whose word is true from the beginning, whose judgments endure forever."

7. *Were predictions conditioned, i. e. dependent for fulfillment upon the existence of certain conditions and in case of the non-existence of these unfulfilled?*

Prophecy was always dependent for its fulfillment upon the carrying out of certain definite lines of action. Jeremiah says: "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it: If that nation against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom to build and to plant it: If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." We have examples of predictions that were unfulfilled in the case of Jonah's prophecy against Nineveh, and the prophecies of Zephaniah and Jeremiah concerning the Scythian invasions. The prophets spoke for the purpose of turning the people from the evil of their ways. They told what would be the result of wrong doing if persisted in, and if they were successful in their efforts and the people repented, the prophecies were not fulfilled. The conditions were changed. All prophecies about Israel were conditioned upon the attitude of the people toward Jehovah.

8. *Was the purpose of prophecy an immediate one, confined in the mind of the prophet, to the people to whom it was spoken?*

The immediate desire of the prophet was to effect a refor-

mation among the people, in whose midst he was. We find each prophet denouncing the sins of his own age, from the debauched idol worship of Hosea's time to the formal Jehovah worship of Malachi's, and prophesying punishment or reward according as the sins were persisted in or abandoned. We find each prophet facing the political situation of his time and prophesying permanence to righteous action. When Zedekiah sends to the prophet to inquire of the Lord for him, it is in connection with the impending destruction by the Chaldeans, that Jeremiah promises kings sitting upon the throne of David if Judah will but execute judgment and righteousness. With the purpose of keeping pure the righteous remnant, Jeremiah foretells their restoration and their Ruler, the "righteous Branch."

9. *Was there in addition to this immediate purpose also a more distant purpose? If so, what was the relation of the latter to the former?*

There was another meaning in many of the prophecies than that in immediate connection with the life of the time. The harmony between the two meanings is their common foundation of eternal truth. The truth that idol-worship was wrong for Israel and brought punishment means in all time that the worship of what is false must bring destruction. Israel's temporal kingdom was to be holy and her Messiah-King was to have a reign of truth and righteousness. Although this has ceased to mean anything as a temporal promise, we still look forward to the perfection of the spiritual kingdom of Christ.

10. *What was the Messianic ideal presented by the prophets?*

We may trace the growth of the Messianic ideal in the prophets. "Obadiah 1:21 says, 'And saviours shall come upon Mt. Zion to judge the mount of Esau; and the kingdom shall be the Lord's.' The idea of holiness is left to the last clause, for Obadiah thought of God as an avenging God. In Hosea, this ideal is more developed and as his prophecy deals with the redeeming love of God, so his Messianic ideal expresses the love of God. Hosea 14:4-5 promises, 'I will heal their backsliding, I will love them freely; for my anger is turned away from him. I will be as the dew unto Israel; he shall blos-

som as the lily and cast forth his roots as Lebanon.' As God shows Himself more clearly to His prophets, the ideal of the Messiah takes on a more spiritual form. He is to be the shepherd of Israel, as in Micah 5: 4, 'And he shall stand, and shall feed his flock in the strength of the Lord, in the majesty of the Lord his God: and they shall abide; for now shall he be great unto the ends of the earth.'

This ideal again advances and in the first part of Isaiah, the Messiah is represented as the ideal ruler, e.g., Isaiah 11: 3, 'And his delight shall be in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth.'

This Messianic ideal reaches its height not in the earlier prophets, nor in those who wrote in the golden age of prophecy; but in the prophet who, although perhaps unknown by name, yet has been made immortal by his description of the ideal servant, the suffering Messiah. The fifty-third chapter of Isaiah is the crown of the Messianic ideal presented by the prophets. 'But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him and with his stripes are we healed.'

HIGHER CRITICISM.

By Mr. V. M. OLYPHANT,
New York City.

An objection constantly met with, when the aims and methods of higher criticism are advanced, is voiced in the short question:— How shall we know when to stop?

This question is itself misleading. The inference it suggests is that we are going wrong. If this inference is correct, the question is easily answered. Stop at once. If we are on the right track, but danger signals displayed here and there make us uneasy, run slow. If we are on the right track, and the road is clear, why should we stop until the destination is reached?

But this question is asked with especial regard to the Old Testament. Many hesitate to apply to the Old Testament the critical principles which have been applied to the New, and which have led to satisfactory results. For example:— no one would hesitate to admit that the gospels evince a two-fold origin in documentary and traditional sources of information,—the one *viva voce* information, sometimes at first hand from Christ; sometimes through intermediary witnesses, as in the case of the gospel of Luke. The documentary sources of the New Testament are found principally in the writings of the Old Testament. There is nothing unique in this. Later revelation includes the earlier. The later books of scripture depend on the earlier. Later prophets depend on earlier prophets. Christ was like unto Moses. Moses foreshadowed Christ, and Christ fulfilled the law of Moses.

When we reach Genesis, however, there is no earlier record. There was much revelation preceding Moses. If the sources from which the writer of Genesis drew his information were documentary as well as traditional, there would be nothing surprising in the fact. It would be quite analogous with the sources of information on which the writers of the New Testament relied.

The facts of the literary construction of the New Testament from the human side are so well known and recognized, and in their bearings so instructive and useful, that it seems strange that men should stand awe-struck at the possibility of similar facts being brought to light in the literary construction of the Old Testament.

There is a long line of revelation back of Moses. That it was communicated from father to son we know; whether it was preserved in documentary form before the time of Moses is now under discussion.

A prominent theologian once said, in addressing his class, "There is no doubt where you gained your knowledge of God: you were taught it. This holds true of all men back to the time of Adam; and there is no doubt where Adam obtained his knowledge of the divine. He had it direct from God."

Did Moses draw his inspiration direct from God? Certainly he drew the quickening of his own spiritual life from Him. But were the facts of church history in the time of Abraham and the patriarchs specially revealed to him, or did inspiration simply quicken his intellectual powers, so that the pertinent facts of the world's history were at his command when he wrote of them?

The apostles knew what Christ said from their natural power of hearing and the attention with which they listened; but he promised the Holy Spirit who should so quicken their power of memory that all that he said to them would be brought to their remembrance. This promise was fulfilled to such an extent that the words of Christ, as quoted by them, have a literary style of their own, and evince their common origin. This fact alone would prove that the principles and methods of the higher criticism do not invalidate the truth, but serve to corroborate it.

Higher criticism, in its wide sweep, does not invalidate inspiration as coming from God; but it serves to emphasize the fact too often overlooked, that the inspiration of God is given through men inspired and quickened by God,—so that their words, though spoken by men, are yet the words of God. As the apostle says, "As though Christ were speaking by me, I beseech you, in Christ's stead, be ye reconciled to God."

The apostle while yet a man could say this because he had been quickened into life by the spirit of God. He was a partaker of the divine nature. He was filled with the fullness of God. It was no longer he that lived, but Christ lived in him. "The life that I live I live no longer in the flesh, but by faith in the Son of God who loved me and gave himself for me." He no longer lived in the flesh; he lived in the spirit; but the spirit could only manifest itself so far as the nature and limitations of his flesh and blood, his humanity permitted. Like Christ, the Spirit of God within him was shrouded by the earthen vessel. The living word he preached through the almighty power of the living God quickened the souls of them that heard it. Nevertheless, the words of Paul, the language in which he spoke, are of the past. To the great majority of the human race the Hellenistic dialect is a dead language; but the spirit which moved Paul moves among all the nations of the earth. Every man hears the thought of Paul in that language wherein he was born.

And the further the methods and principles of higher criticism are pursued in giving us the exact standpoint of prophets and apostles, the closer are we enabled to approximate their thought as indicated in their words. The higher criticism does not mean less faith, but more faith, because founded on a clearer, more intelligent, more comprehensive understanding of the written word.

THE GOSPEL OF JOHN.

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

BY WILLIAM R. HARPER AND GEORGE S. GOODSPED,

YALE UNIVERSITY.

§ 5. Chapter 8 : 12-30.

1. The Scripture Material :

- 1) V. 12. Then said Jesus, I am the world's light, and will lead my followers in the light.
- 2) vs. 13, 14. When the Pharisees object that his testimony depends on himself alone, he replies, For all that, I testify truly since I know, as you do not, the past and the future of my life.
- 3) vs. 15, 16. You judge from what you see ; I judge not, though if I do, I judge rightly, since the Father is with me.
- 4) vs. 17, 18. Your law accepts a thing as true on two men's testimony ; to myself I and the Father testify.
- 5) v. 19. They ask to see his Father, he replies, You do not know me or the Father ; they who know me know Him.
- 6) v. 20. Thus spoke he in the temple treasury, unmolested, for his hour was not come.
- 7) v. 21. Then he added, I go where you cannot come ; you shall die in your sins without finding me.
- 8) v. 22. The Jews reply, He will kill himself, and so keep us from him.
- 9) vs. 23, 24. He says, You belong to the lower, I to the higher life ; you must die sinners if you do not believe that it is I.
- 10) vs. 25-27. They answer, Who, pray ? He says, The same one as before ; though I might say much about you, I speak the message of Him that is true. (They miss his reference to the Father.)
- 11) vs. 28, 29. Then he adds, When you have lifted me up, you shall know that it is I, that I depend on the Father in all I do and say. He is always with me, for I always obey him.
- 12) v. 30. Many believe on him at these words.

2. "The Father is Always with Me": Jesus continues, saying, "In me is the revelation of the Father, that men need; to follow me is to live the enlightening life. Do you deny the truth of what I say, because I alone testify to it? But my testimony is sufficient, because it is that of one who knows where he has been and where he is to be. You who know neither of these things cannot impeach my testimony—you, whose estimate of testimony is so superficial. Should I judge, it would be in harmony with the Father, and hence according to the truth. Why, I have two witnesses, for the Father testifies with me. You do not see Him? Of course not,—you do not know who I am; how, then, can you know Him?" Though speaking thus in the temple-treasury, Jesus cannot be harmed before his time, and soon he proceeds, "You will die, as you have lived, in your sin, because I go where you who are of the world cannot come, and yet, in ME you must believe, to have life. You mock and ask, 'Who am I?' I would not waste words upon you—much as I might say in judgment of you—but I am commissioned to deliver a message to men from the One who is true." (As they do not understand him as speaking of the Father, he adds,) "You will come to know ME, when you have lifted me up, and that it is the Father on whom I depend, who taught me what to tell you. He is always with me, for I always do His pleasure."

This sermon moves many to believe on him.

3. Re-examination of the Material :

I. Words and Phrases :

- 1) *Unto them* (v. 12), cf. 7: 25, 32-36.
- 2) *light of the world*, (a) i. e. since he in a unique sense (b) gives men the knowledge they need, (c) in revealing the Father to them ; (d) note the universal element.
- 3) *I know whence*, etc. (v. 14), (a) i. e. from the presence and life of the Father ; (b) consider the consciousness which Jesus had of his past.
- 4) *whither I go*, (a) i. e. to the Father ; (b) consider his consciousness of the future.
- 5) *I judge no man* (v. 15), either (a) that is not my business, or (b) I judge not individuals as such, or (c) I judge not on my own responsibility, (d) though my presence and work mean judgment to some.
- 6) *shall seek me* (v. 21), what kind of seeking ?
- 7) *from beneath* (v. 23), cf. the parallel phrase of *this world*, which defines the meaning of this.
- 8) *that I am he* (v. 24), (a) the emphasis is on I, (b) cf. margin, (c) calls attention to the unique importance of himself.
- 9) *who art thou* (v. 25), does this question rise from (a) ignorance, (b) desire for knowledge, (c) malicious design, (d) scorn of his humble position ?
- 10) *even that which*, etc. (a) i. e. my manifestation from the first has been the same ; (b) but cf. Marg. for a better translation ; (c) how explain this unwillingness to speak ?
- 11) *they perceived not*, etc. (v. 27), (a) i. e. they had not recognized the allusions to the Father throughout the discussion, cf. vs. 21, 23, 26 ; (b) how did the writer know this ?
- 12) *lifted up* (v. 28), (a) note the ambiguous meaning ; (b) what is the reference ? (c) what would they understand ?

13) *son of man*, i. e. as I seem to you, who judge "according to the flesh."

14) *taught me*, when? cf. v. 26.

15) *believed on him* (v. 30), in what sense?

2. Connections of Thought:

- 1) *Again therefore*, etc. (v. 12), (a) having routed the Scribes and Pharisees (v. 9), he *therefore* goes to teaching again, or (b) (if 7:53-8:11 does not belong here), because the effort to arrest him had failed (7:45, 46), he therefore proceeds with the address of 7:37, 38.
- 2) *the Pharisees therefore said*, etc. (v. 13), he has made the positive assertion about himself (v. 12), and so they reply, (a) you are the sole authority for it, (b) you cannot prove it on your own authority, (c) it is a lie.
- 3) vs. 14-19. The course of thought is (a) either I am deceived about my statement (of v. 12), or you cannot see light when it shines, (b) but I know myself thoroughly, and you do not (v. 14), (c) you are blind to things as they are (v. 15), (d) while I have the Father's insight (v. 16), (e) He is my second witness (vs. 17, 18), (f) unable to see me, you must fail to see Him.
- 4) *and no man*, etc. (v. 20), though he spoke boldly, and in so public a place, *yet* no man, etc.
- 5) *he said therefore*, etc. (v. 21), (a) i. e. since he was unmolested, he was *therefore* free to continue, etc., (b) does this imply the close connection in time and thought of vs. 12-19 and vs. 21-30? (c) note the logical relation of v. 21 to the preceding—you deny my manifestation of the Father, and that involves my near departure to Him.
- 6) *and shall die*, etc. i. e. and *yet* shall die, for all your seeking.
- 7) *for except ye believe*, etc. (v. 24), (a) i. e. I made so unqualified a statement about your dying in sin, because the only escape from so dying is to believe in me, (b) implying that they will not believe?
- 8) vs. 25b, 26, the order of thought is—(a) what is the use of saying more to you? (b) (v. 26a is parenthetical), I could say much in condemnation of you, (c) (the thought returns to 25b), though words to you seem hardly worth while, *yet* He is worthy to be believed, and He has given me a message to the world to which you belong.
- 9) *Jesus therefore said*, etc. (v. 28), i. e. (a) because they had failed to catch the reference of all his words to the Father, (b) he *therefore* tells them (c) that it is the Father's word he brings, (d) that the Father's presence and favor are always with him (v. 29).
- 10) *for I do always*, etc. (v. 29), (a) i. e. He is always with me, *because* I obey him always, (b) note the condition of the Father's presence with Jesus. (c) is it also a sign that He is always present with him? (d) light on Jesus' personality?
- 11) *as he spake*, etc. (v. 30), (a) these last words or the whole discourse? (b) what especial motive to believe was contained therein?

3. Historical Points:

Your law (v. 17), consider the attitude Jesus assumes toward the law.

4. Manners and Customs:

- 1) *The light* (v. 12), note (a) a probable allusion to the ceremony at the Feast, (b) the original basis for this ceremony, Ex. 13:21, 22, (c) Jesus' application of all to himself.
- 2) *the treasury* (v. 20), study the position and points connected with this place in the Temple.

5. Comparison of Material:

- 1) *Shall have the light of life* (v. 12), cf. Mt. 5:14 for similar teaching.
- 2) Study the relation of this section to Ch. 5:19-47, noting (a) the similar teachings, (b) the advance in boldness and fullness of statement here.

6. Literary Data:

- 1) Mark instances of parallelism, e. g. v. 23, etc.
- 2) Note (a) familiar words, "light," "witness," "world," etc., (b) familiar modes of expression and methods of narration, (c) the Jewish elements in the section in their bearing on the authorship, (d) marks of an eye-witness.

7. Review:

With the results of the "re-examination," the student may review the material of 1 and 2.

4. Religious Teaching: Jesus presents himself on his own most competent testimony as our Light in life, the sole revealer of God and leader to God. Shall our wilful ignorance give the lie to his clear knowledge of the truth of this fact? On the one side darkness and blindness, on the other side light and life. These are the alternatives depending on whether we will believe that He is.

§ 6. Chapter 8 : 31-59.

1. The Scripture Material :

- 1) Vs. 31, 32. Jesus tells the "Jews," who believe him, Live by my words and you will know truth, and be made free by it.
- 2) v. 33. They reply, Descended from Abraham, we have never been slaves. How do you promise us freedom?
- 3) vs. 34, 35. He answers, He who sins, is sin's slave; and a son, not a slave, has a permanent place in the household.
- 4) v. 36. So, freed by the Son, your freedom shall be real.
- 5) v. 37. Though Abraham's seed, you would kill me, because my word is not acceptable to you.
- 6) v. 38. I act in harmony with my Father's character; you with yours.
- 7) vs. 39, 40. To their claim of Abraham as their father, he says, Show his spirit, then, not try to kill one who speaks the truth to you as I do.
- 8) v. 41. You are like your father. They answer, We are lawful sons. God is our father.
- 9) v. 42. He replies, If so, you would love me, his representative.
- 10) v. 43. You do not grasp my meaning, because you cannot accept my teaching.
- 11) vs. 44, 45. Your father is the devil, a murderer and the first begetter of lies; hence you imitate him and reject my true word.
- 12) vs. 46, 47. You cannot prove me a sinner. Why not believe me then? It is because you are not from God.
- 13) v. 48. The "Jews" reply, We do well to call you a Samaritan and a demoniac.
- 14) vs. 49, 50. But I am not, he answers. You insult me when I exalt the Father. I am not self-seeking, as the watchful judge knows.
- 15) v. 51. Be assured that to obey my word is to never die.
- 16) vs. 52, 53. They say, Only a demoniac would speak so. Abraham and the prophets are dead. You are not greater than they.
- 17) vs. 54, 55. Says he, I am not boasting. The Father honors me. Your claim to know him is as false as would be my claim not to know him.
- 18) v. 56. Your father Abraham saw my coming with joy.
- 19) vs. 57, 58. They answer, A young man like you having seen Abraham! He replies, Before his birth, I am.
- 20) v. 59. They would like to stone him, but he disappears.

2. "Obey my Word : In It alone is your Salvation :" Jesus says to "Jews," who accepted his teaching as true, "Stand faithfully by my teaching, and you will have freedom." They reply, "We are free born sons of Abraham, not slaves, to need

freedom." "You are sinners," he says, "and therefore slaves, without a permanent place in God's household. That place you can obtain only when the Son gains for you sonship. You are not sons of Abraham, or you would not seek to kill me." They retort, "Do not cast a slur on our descent; if you are talking about spiritual relationships, we are sons of God." He answers, "But you are not such, for you reject me whom He has sent. You misunderstand my remarks on these points, because you cannot accept my fundamental teachings. Your deeds show that you are the children of the devil, who is a murderer and the father of lies. Even while you cannot prove a charge of sin against me, you will not hear the truth from me. That shows who is your father." "We have good reason," say the "Jews," "to disown you as a Samaritan and a demoniac." He replies, "I leave to my Father my defence against these insults. I do not need to boast—only know this, that there is no death to him who obeys me." They answer, "This settles what you are, claiming to be superior in the matter of death to Abraham and the prophets, who are dead!" "As I said," he responds, "I leave my defence to my Father, whom I know and obey, as you do not; this is true, however, Abraham rejoiced at my coming."—"So this young man has seen Abraham, has he?" He answers, "Before he was born, I am." They would have killed him, but he escapes them.

3. Re-examination of the Material:

I. Words and Phrases:

- 1) *Jews* (v. 31), i. e. those who sympathized with the hierarchy.
- 2) *believed him*, (a) not "accepted him," as in v. 30, but (b) believed that he spoke truth, (c) for the special truth they believed cf. vs. 21-29, especially that of his relation to the Father.
- 3) *ye abide in my word*, (a) note that "ye" is emphatic, why? (b) consider the figure in "abide" and its meaning, (c) what is the "word" referred to? cf. vs. 21-29.
- 4) *the truth* (v. 32), i. e. (a) the special, fundamental truth of Jesus' mission, or (b) truth in general.
- 5) *free*, (a) not civil and national freedom as they expected, but (b) spiritual emancipation from (1) their own notions of God and His will, (2) positive sinfulness.
- 6) *seek to kill me* (v. 37), does he refer (a) to the present feeling of those of v. 31, or (b) to the party with which they sympathized, or (c) to the issue of the spirit they manifest?
- 7) v. 38, study carefully the marginal reading, and decide as to which reading suits the course of thought better.
- 8) *not born of fornication* (v. 41), i. e. either (a) our nation has never deserted God for idols, as a wife her husband, or (b) our right to be legitimate sons of Abraham is **sure**, cast no reflections on it.
- 9) *my speech* (v. 43), i. e. such simple statements as I am here making to you.
- 10) *cannot hear my word*, i. e. (a) wilful service of sin prevents you, (b) from accepting my teaching as a whole, my message, my revelation of the Father.

- 11) *say we not well* (v. 48), note the reference to the epithets commonly applied to him.
 12) *Samaritan*, (a) reference to his Samaritan ministry? (b) for a different explanation, cf. Edersheim, *Life of Jesus*, vol. II., p. 174.

2. Connections of Thought:

- 1) *Jesus therefore*, etc. (v. 31), His former sermon having moved many to accept him, he would speak to those who were less heartily persuaded, and *therefore* said, etc.
- 2) *and have never yet been*, etc. (v. 33), i. e. *and so have never*, etc., (a) as descendants of Abraham, we are sons of a freeman, (b) to whom special privileges are given, (c) hence we have never been made slaves, (d) no reference to political freedom.
- 3) *if therefore the Son*, etc. (v. 36), study the whole "parable," (a) the slave's position in a household is not secure, the son's is secure, (b) you are slaves and must be sons to be secure in God's household, (c) the Son can obtain sonship for you (cf. 1:12), (d) *therefore* his work of liberation is permanent and complete.
- 4) *because my word*, etc. (v. 37), i. e. (a) since what I have taught you and you have believed is not permitted to become a part of your life, to rule you, (b) you want to get rid of me who require this submission (cf. v. 31).
- 5) *but because I say the truth*, etc. (v. 45), i. e. (a) *you* are the devil's children, and *he* is the father of lies and liars, *but I* am different, (b) and it is *because* I deal in truth, while you deal in lies, that (c) *you* do not believe me.
- 6) *which of you convicteth*, etc. (v. 46), a new turn of thought, i. e. (a) you do not believe me, (b) yet you cannot prove a charge of sin against me, and so (c) discredit the truth of my words, (d) why then "if," etc., "do ye not believe?" (e) you are rejecting the message of a man of sinless life.
- 7) *shall never see death*, etc. (v. 51), note the course of thought in vs. 47-51, i. e. (a) v. 47, it is all explained because you are not God's children, (b) v. 48, such a charge assures us that you are beside yourself, (c) v. 49, not so, you are insulting me for upholding God's cause in denying that you are His children, (d) v. 50, but I do not care to praise myself, God will defend his own cause, (e) v. 51, only be sure of this, for it is a fact (do with it what you will), a man shall not die, (f) if he carefully observes and obeys my teaching (cf. v. 31).

3. Historical Points:

- 1) *Abraham rejoiced*, etc. (v. 56), lit. "rejoiced in order that he might see," etc., i. e. (a) rejoiced at what he saw, and with a view to seeing more, (b) of my manifestation to the world, (c) as pre-incarnate or incarnate saviour?
- 2) *he saw it*, etc., i. e. (a) as it was manifested in the deliverance of Isaac, (b) in some special revelation granted to him on earth, or (c) in paradise (consider the use of the past tense)?
- 3) Note the points concerning Jesus and his past life here (a) v. 58, his consciousness of his personality, (b) v. 56, his consciousness of his past, (c) v. 46, his consciousness of his moral character, (d) his age as suggested in v. 57.

4. Manners and Customs:

- 1) *Took up stones therefore*, etc. (v. 59), (a) they thought he spoke blasphemy, and (b) therefore would stone him, cf. Lev. 24:16.

5. Comparison of Material:

- 1) *He was a murderer*, etc. (v. 44), consider the reference whether to (a) bringing death into the world by the fall, or (b) the death of Abel, cf. Gen. 2, 3.
- 2) Observe correspondence in certain points with the Synoptic Gospels, e. g. (a) the idea of descent from Abraham, cf. Mt. 3:9, (b) Jesus called a demoniac, cf. Mk. 3:22, (note the argument there, vs. 23-30, the differences and resemblances to this passage,) (c) the figure of "sonship," cf. Mt. 5:45; 23:31-33.

6. Literary Data:

- 1) Notice examples of literary characteristics already mentioned, e. g. (a) conversational, vivid, style, (b) parallelism vs. 38, 42, 43, 47, etc. (c) familiar words and phrases, vs. 32, 49, 51, etc.
- 2) Consider (a) the allusions to Jewish customs, (b) the knowledge of Jewish life displayed here as bearing on the question, (c) is the author a palestinian Jew?

7. Review:

In view of the work done in this "re-examination," the student may make a further study of 1 and 2.

4. Religious Teaching : Would you have thought that these "Jews," who at first believed that what Jesus said was true, would end by denying that same truth and rejecting him whom they acknowledged to be without sin and from God? Yet this was what they did—and all because they refused to make this truth a part of their lives, to act upon it, yield to it, "abide" in it. It is not enough that the "word" of Jesus impresses you as a true "word." You must let it have free course in you, give it the ruling of your life. Only thus will it be to you the potency of freedom, the power of endless life.

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

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Division IV. 9 : 1-10 : 42. The Formal Breach with the Religious Leaders.

§ 1. Chapter 9 : 1-38.

1. The Scripture Material:

- 1) Vs. 1, 2. Jesus, looking at a man born blind, is asked by the disciples, Did this blindness come because of his sin or that of his parents?
- 2) vs. 3-5. He replies, Because of neither; but that I may manifest God's works in him while I am here as the word's light.
- 3) vs. 6, 7. Thereupon he puts upon the man's eyes earth which he has moistened with spittle, and sends him to wash in the Pool of Siloam (i. e. "Sent"); having done which he comes seeing.
- 4) vs. 8, 9. People, knowing that he was once a blind beggar, question whether he is the man they had known; he says, I am.
- 5) vs. 10-12. They ask how he received sight. He tells them how Jesus did it. They ask for Jesus, but he does not know where he is.

- 6) vs. 13-16. The Pharisees, to whom he was brought, investigate the cure, and as it was done on the Sabbath, are divided as to its bearing on the character of Jesus, whether it testifies to or against his divine mission.
- 7) v. 17. They ask the man's estimate of Jesus; he replies, A Prophet.
- 8) vs. 18-23. The "Jews" doubt his ever having been blind, until his parents testify that he was born so, though they will say nothing about his cure because they fear the "Jews," who have decided to cast out Jesus' followers.
- 9) vs. 24, 25. They recall the man, and bid him give glory to God as they know Jesus is a sinner; he answers, Whether he is a sinner or not, I know that once blind I now see.
- 10) vs. 26-29. They ask how he did it. He answers, Do you ask with a view to being his disciples? They reply, We are disciples of Moses, God's prophet. Where does he come from, whose disciple you are?
- 11) vs. 30-34. He says, Strange, you cannot tell, when he has given me sight. God is with good men, not bad. He must be from God to open my eyes. They reply, You, a sinner from birth, teach us? They cast him out.

- 12) vs. 35-38. Jesus finds him, says, Do you believe in the Son of God? Finding him willing, he reveals himself to him, and receives his faith and worship.

2. Sight given to a blind man; what comes of it: One Sabbath day, Jesus, in passing, beholds in a blind beggar the opportunity for manifesting the merciful work of God which he himself is in the world to reveal to men. Making clay of earth mixed with his spittle, he anoints the man's eyes, and bids him wash in the Pool of Siloam. He comes back seeing. His old acquaintances wonder whether he is the same man; they ask how it happened; they learn how Jesus did it; but Jesus himself is not to be found.

They bring the case to the attention of the Pharisees, who, finding that Jesus in doing it had violated the Sabbath, are

divided in their opinion about him. They find the man thinks him a prophet. The "Jews" now summon the man's parents, who certify to his being born blind, but, for fear of excommunication with which Jesus' followers are threatened, will say nothing of the cure. Then the man is urged to confess the truth, for the "Jews" know that Jesus is a sinner, and that his authority has no basis of fact compared with the Divine commission of Moses, whose disciples they are. But he insists that to do such a work as this, of giving him sight, Jesus must be sent from God. Thereupon with insults they excommunicate him.

But Jesus finds him, and calls forth his faith in the Messiah. The man only waits to know him as the Messiah, when he at once accepts and worships him.

3. Re-examination of the Material:

I. Words and Phrases :

- 1) *Who did sin*, etc. (v. 2), note the argument (a) some one must have sinned that such a thing should be permitted, (b) how could they connect it with the sin of the man himself?
- 2) *neither did this man*, etc. (v. 3), (a) not, no sin had been committed by them, but (b) they had committed no sin that resulted in this affliction.
- 3) *day . . . night* (v. 4), either (a) life, death, (b) time for labor, time for rest, (c) season of opportunity, the passing away of it.
- 4) *sent* (v. 7), a symbolic reference to Jesus as the "sent" of God.
- 5) *bring to the Pharisees* (v. 13), (a) a formal meeting? (b) why bring him?
- 6) *give glory to God* (v. 24), is this an exhortation, (a) to give God all the credit for the cure, or (b) to confess the truth about the matter, cf. Josh. 7 : 19.
- 7) *would ye also*, etc. (v. 27), i. e. (a) ye as well as so many others, or (b) ye as well as I?
- 8) *altogether born in sin* (v. 34), (a) a reference to his former infirmity, (b) note a possible connection with v. 2.
- 9) *cast him out*, i. e. (a) either, ejected him from the place, or (b) excommunicated him.
- 10) *son of God* (v. 35), note margin, and decide which reading accords better with the context.

2. Connections of Thought:

- 1) *As he passed*, etc. (v. 1), either (a) on some occasion indefinite as to time and place, or (b) from the temple whence he had been driven (8: 59), (c) note in that case the close connection with ch. 8.
- 2) *but that*, etc. (v. 3), i. e. (a) it was not their sin that caused the affliction, (b) *but*, the affliction is permitted, (c) in order that God's mercy may be manifested in removing it.
- 3) *again therefore*, etc. (v. 15), i. e. (a) as the deed was done on the Sabbath, (b) the Pharisees wanted him to say again how it was done, (c) to see whether it was a breach of Sabbath observance.
- 4) *they say therefore*, etc. (v. 17), i. e. (a) because they could not agree, (b) they conclude to leave the matter to the man, (c) *and so* they say, etc., (d) did they hope that he would say something against Jesus?
- 5) *the Jews therefore*, etc. (v. 18), i. e. (a) the authorities, hostile to Jesus, take a hand, (b) because of the man's favorable witness, (c) they must discredit his story, (d) *therefore* they deny the fact.
- 6) *so they called*, etc. (v. 24), i. e. (a) the parents threw the responsibility on him, (b) and the "Jews" must somehow overawe and silence the man, (c) *therefore* they bid him confess, etc.
- 7) *we know*, etc., i. e. (a) do not try to lie about this thing, (b) for we know what kind of a man he is, (c) so you may as well confess.

- 8) *he therefore answered*, etc. (v. 25), i. e. (a) since he was thus adjured to tell the truth, (b) he *therefore* confines himself to the exact facts of his knowledge.
- 9) *they said therefore*, etc. (v. 26), i. e. (a) having apparently frightened him into telling the facts, (b) they proceed to seek for the exact facts about Jesus' methods, (c) hoping to reduce the whole thing to naught, (d) *and so* they said, etc.
- 10) *and who is he*, etc. (v. 36), i. e. (a) I am ready to do so, (b) *and am only waiting to know who*, etc.

3. Historical Points:

Study the whole episode from the following points of view :

- 1) The purpose of Jesus in healing the man.
- 2) The attitude of the people (vs. 8-12).
- 3) The course of the examination, (a) the Pharisees, (b) the Jews, (c) the determination to which they have come (v. 22).
- 4) The purpose of the examination, as it related to (a) the man, (b) Jesus.
- 5) The growth of faith in the man.
- 6) The attitude of Jesus (a) toward the man, (b) significance of accepting an excommunicated man, (c) the formula of faith (v. 35).
- 7) The meaning and issue of the whole affair.

4. Manners and Customs:

- 1) Vs. 6, 7. Note (a) Jesus' method of cure, (b) connection with medical ideas of the time, (c) the purpose of this method, (1) symbolic of Jesus and his work, (2) practically helpful.
- 2) *beggar* (v. 8), characteristic feature in Jewish life?
- 3) *put out of the Synagogue* (v. 22), look up the kinds of excommunication and the significance of the penalty.

5. Comparison of Material:

Consider reasons for the omission of this miracle from the Synoptical Gospels.

6. Geographical Points:

Pool of Siloam (v. 7), consider its place, history and use.

7. Literary Data:

- 1) *Which is by interpretation* (v. 7), (a) cf. 1 : 38, 42; 6 : 4, (b) an element in determining whether the writer was a Hebrew.
- 2) note (a) familiar phrases in vs. 3-5, etc., (b) familiar modes of literary style throughout the passage.
- 3) Study the narrative as the production of (a) an eye-witness, (b) one perfectly familiar with the Jewish thought of the time.

8. Review:

A careful attention to the above material has prepared the student for going over again the work of 1 and 2 with critical study.

4. Religious Teaching : Having observed at each stage of the narrative the faithfulness of the man to his knowledge and experience of Jesus, you ask, *What was the reward of this faithfulness? Acceptance of his statements and favorable consideration on the part of his examiners? Far from it. He received insult and excommunication. This was his recompence—a progressive apprehension of God and His son Jesus Christ, consummated in the presence and self-revelation of Jesus as the Son of God. This is the best, the highest return for our fidelity that God gives us—more of Himself. Such a supreme boon He will bestow on every one who is faithful.*

§ 2. Chapter 9 : 39-10 : 21.

REMARK.—Jesus has accepted the man whom the religious leaders have attempted to keep from him, and, failing in this, have cast out. He offers his comments upon their conduct, and upon the spirit and results of such leadership as they manifest.

I. The Scripture Material:

- 1) Ch. 9 : 39. Jesus says, My coming was for judgment, to condemn the seeing to blindness, and to give sight to the blind.
- 2) vs. 40, 41. To Pharisees with him, asking whether they too are blind, he replies, Were you blind, you would be free from sin; it abides, because you profess to see.
- 3) ch. 10 : 1, 2. Be assured that he who enters the sheepfold by the door is the shepherd; those who enter otherwise are thieves.
- 4) vs. 3-5 The porter admits the shepherd, the sheep obey his call, and, knowing his voice, follow his lead; but they will not follow when a strange voice calls.
- 5) v. 6. (This parable conveys no meaning to them.)
- 6) vs. 7-9. Jesus adds, I am the door—all before me being thieves not obeyed by the sheep—through which whoever enters has salvation, and finds pasture.
- 7) v. 10. The thief's purpose is to steal and kill, mine to give life in abundance.
- 8) v. 11. I am the good shepherd, who even dies for the sheep.
- 9) vs. 12, 13. The hireling fears when the wolf comes, and leaves the sheep to be worried, for he has no real care for them.
- 10) vs. 14, 15. But I and my sheep know one another as the Father and I know one another—and I die for them.
- 11) v. 16. My sheep from another fold shall be collected and obey me, and flock and shepherd shall be one.
- 12) vs. 17, 18. The Father loves me, because, according to His wish, I, of my own free will, give up my own life to take it again.
- 13) vs. 19-21. The "Jews" divide in their opinion of him, questioning whether he can be a demoniac and say such things, or give the blind sight.

2. "The True Leader and the False Ones:" Jesus says, "I am in the world that in me men may be judged, the ignorant enlightened, the wise blinded." Interested Pharisees interrupt, saying, "You would not call us blind in either sense, would you?" But he replies, "Sin remains with you, too, because you claim superior insight." [He proceeds.] "Listen to me! Only a robber avoids the door of a sheepfold. A shepherd is admitted by the porter, and calls out his own sheep; they obediently follow his lead, though they would flee from a stranger." [They are at a loss to find his meaning in this enigma, and so he proceeds.] "Listen! I am like that door. For those who, before I came, sought to lead the people, but taught them not to look for me, are simply thieves with purposes of destruction. But those who honor me shall find life for themselves and for the people. For I am here to give life in abundance. I am the ideal shep-

herd, too, for I am ready to die for my disciples. There are teachers, like hired tenders of sheep before the wolf, who sacrifice the people to their own selfish interests, so little real regard have they for them. But I and my disciples are as closely drawn together as I and the Father are—even my disciples in other nations, too, whom in due time I shall gather into the one flock. In carrying out this work, I expect to give my life for them. That is my Father's desire, and I freely accept it. He loves me because I thus give up my life with the purpose of taking it again (all of my own free choice), and finishing the work."

The "Jews" again discuss him, the majority thinking him a demoniac, some urging the absurdity of such an idea.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *They which see* (9 : 39), i. e. either (a) those who think themselves righteous, or (b) those who have their own ideas of the Christ and his work.
- 2) *Pharisees . . . with him* (v. 40), are these (a) spying enemies, (b) disciples partially persuaded, (c) who, yet, have their preconceptions of the Christ?
- 3) *sin* (v. 41), is this (a) sin in general, or (b) the particular sin of declining to submit and accept Jesus as the Christ?
- 4) *understood not*, etc. (10 : 6), how could they have failed to understand?
- 5) *door of the sheep* (v. 7), i. e. (a) *to* or *for* the sheep, (b) if you would get at the people to lead them, you must accept me as the Christ.
- 6) *came before me*, etc., (v. 8), (a) i. e. in time, (b) note use of "came" (cf. Lk. 7 : 19), as false Christs or self-instructed teachers.
- 7) *any man* (v. 9), i. e. either (a) any one who would lead or teach the people, (b) any person whatsoever, whether teacher or taught.
- 8) *find pasture*, either (a) for himself, or better (b) for the "flock."
- 9) *layeth down his life* (v. 11), (a) i. e. defends to the last extremity, (b) with the purpose of saving the sheep, (c) any reference to ransoming them by his life?
- 10) *I have power*, etc. (v. 18), is this (a) the authority to do what is specified, or (b) liberty of doing or not doing the things specified? (c) was Jesus' resurrection in his own power?
- 11) *this commandment received I*, etc. (a) was he commanded to die and rise again, or (b) was this a command that he should be free to do so or not, (c) when did he receive it?
- 12) *division . . . among the Jews* (v. 19), even the hostile authorities are impressed.

2. Connections of Thought:

- 1) *And Jesus said* (9, 39), i. e. (a) and so he said, (b) summing up the situation of ch. 9.
- 2) *are we also*, etc. (v. 40), either (a) as well as the common people, or (b) like those other Pharisees who oppose you.
- 3) *I say unto you*, etc. (10 : 1), note relations of thought, (a) Jesus addresses these proud, half-persuaded religious teachers, (b) instructing them as to the character of false teachers and the results of their teaching, (c) pointing out the dependence of all teachers on himself, (d) separating himself and his disciples from all false teachers.
- 4) *Jesus therefore*, etc. (v. 7), i. e. (a) as they did not comprehend, (b) *therefore* he explained what he meant by (1) the door (vs. 7-10), (2) the shepherd (vs. 11-18).
- 5) *and I know*, etc. (v. 14), i. e. (a) and so I know, (b) since I am the ideal shepherd, (c) I am on the most intimate terms of sympathy with my disciples.
- 6) *and I lay down*, etc., i. e., (a) *and so I lay down*, etc., (b) because the relation to my disciples is so close.
- 7) *therefore doth*, etc. (v. 17), i. e. (a) the Father loves me *on this account*, (b) because I

give up my life, etc., (c) with the purpose of taking it up again, (d) with all the intimate relations with and former activities in behalf of the disciples, (e) i. e. rising to a completer life and a larger service on behalf of men.

- 8) *no one taketh*, etc. (v. 18), i. e. (a) when I come to be put to death as I foresee, (b) it will be of my own free will to submit to death, (c) in spite of what my murderers may claim, (d) for I am acting under my Father's authorization.

3. Manners and Customs:

Make a careful study of the *pastoral life* as illustrated here, e. g. (a) sheep and sheepfolds, (b) shepherds, (c) *thief* (10 : 1), crafty like Judas (cf. 12 : 6), and *robber*, violent like Barabbas (cf. 18 : 40), (d) the *wolf* (10 : 12), (e) other points.

4. Comparison of Material:

- 1) Make a study of the comparison of false teachers to shepherds here in connection with Jer. 23 : 1-4; Ezek. 34; Zech. 11 : 4-17.
- 2) *I am the door*, etc. (10 : 4), cf. for similar teaching Matt. 7 : 13, 14; Lk. 13 : 23-28.
- 3) *good shepherd*, etc. (10 : 11), cf. Lk. 15 : 3-7; Mt. 18 : 12-14 for similar teaching.

5. Literary Data:

- 1) Note (a) familiar phrases, e. g. *verily* (10 : 1, 7), etc., (b) repetitious style, e. g. 10 : 11, (cf. 1 : 1-5).
- 2) *this parable* (10 : 16), (a) observe different word for "parable" from that used in synoptic gospels, (b) compare this parable and its interpretation with the synoptic parables, e. g. Mk. 4 : 1-20.
- 3) *other sheep*, etc., (10 : 16), (a) observe reference to Gentiles, (b) that they are even now disciples,—who are particularly referred to? (c) note the universal element, cf. 3 : 14, 15, etc., (d) bearing of this thought on this authorship?
- 4) *open the eyes*, etc. (10 : 21), (a) note reference to episode of ch. 9, (b) bearing of this upon connection of chapters 9 and 10 : 1-21?

6. Review:

The student may review the material of 1 and 2, with the aid of the points considered above.

4. Religious Teaching: *The fellowship of Jesus the Christ with His followers, is, as we are here taught, both a source of encouragement and a solemn lesson to them. The personal relation sustained by Him to each one and every one, the wonderful love that exists between them—a love on His part that stops not short of death—may well cheer and beautify the life. But not less important is it for them to remember that as examples to others, whether leaders, teachers, helpers of mankind, they must efface themselves and represent Him. Self-commissioned teachers and leaders will only waste their own life, while their service to others must in the end prove a mockery and a failure.*

§ 3. Chapter 10 : 22-42.

REMARK.—The unmistakable words of Jesus have had their effect even on the "Jews." Whether in real earnestness or with malicious purpose they push the question to an issue. Jesus accepts it. The next scene raises the struggle to what is thus far its intensest point.

1. The Scripture Material:

- 1) Vs. 22, 23. At the feast of dedication in the winter Jesus walks in Solomon's porch at Jerusalem.

- 2) vs. 24, 25. Asked by the "Jews" to state clearly whether he is the Christ, he says, You do not believe what I say; what I do in the Father's name is testimony.
- 3) vs. 26-30. You are not of my sheep and so believe not; my sheep I know, they obey me, and I keep them forever; my Father has given them to me, from Him they cannot be taken; I am one with Him.
- 4) vs. 31-33. When they would stone him, he asks, For which of the Father's deeds that I do, would you stone me. They answer, Not for these, but because you, a man, claim to be equal with God.
- 5) vs. 34-36. He replies, Your law calls men to whom God spoke "Gods"; why then accuse of blasphemy one calling himself Son of God, when the Father set him apart for a mission to mankind?
- 6) vs. 37, 38. Do not believe me if I do not His works; but if I do, believe the works, that you may see that I and the Father are one.
- 7) vs. 39, 40. He escapes their attempt to take him, and stays in John's country across Jordan.
- 8) vs. 41, 42. Many come and believe on him there, saying, John did no signs, but he told the truth about this man.

2. The Tumult at the Feast of Dedication: Jesus is in Jerusalem again, walking in the temple at the Feast of Dedication. "Jews" gather round him and demand a definite statement about his being the Christ. He refers them to his previous words and to the Divine works he has done. Then he adds, "You do not believe because you do not belong to those whom the Father has given to me. They yield themselves up to me, and I give them eternal life and keep them forever. Indeed, the almighty Father keeps them, and certainly they cannot be taken from Him. This is simply to say—"I am one with the Father.'" They start to stone him, but he confronts them with the question, "For which of the deeds done at the Father's bidding do you propose to stone me?" They retort with the charge of outrageous blasphemy, but he quotes the Law to show that men who are God's representatives are there called 'Gods,' and argues that one whom the Father has especially commissioned to represent Him should not be accused of blasphemy in calling himself the Son of God. "At least," he adds, "let the deeds of the Father which I do show that we are one." They would now arrest him, but he retires to the scene of John's first work, and there makes many disciples who recognize John's testimony to Jesus—given in that region—as true.

3. Re-examination of the Material :

I. Words and Phrases :

- 1) *Was walking*, etc. (v. 23), i. e. (a) and teaching, (b) in the porch, on account of the weather.

- 2) *came round about him* (v. 24), was it a hostile movement?
- 3) *how long*, etc., consider the motive and spirit of the question, (a) vexed uncertainty, (b) desire to secure ground for accusation if he spoke, (c) wish to prejudice the people against him if he refused.
- 4) *the Scripture cannot be broken* (v. 35), i. e. (a) this particular passage, (b) cannot be explained away, (c) as was the habit of the rabbis.
- 5) *whom the Father*, etc. (v. 36), a fragment of autobiography.
- 6) *believe the works* (v. 38) i. e. (a) accept the testimony that the works bring, (b) to the person doing them, (c) that he is in fellowship with the Father.
- 7) *again to take him* (v. 39), (a) not to stone him, (b) but to arrest him as in 7:30, 32, 44, (c) and to try him for blasphemy.
- 8) *went away again*, etc. (v. 40), when had he gone there before (1) after the words of 10:1-18, or (2) cf. 1:28, 29?
- 9) *believed on him* (v. 42), i. e. accepted him as the Christ.

2. Connections of Thought:

- 1) *The Jews therefore*, etc. (v. 24), can we say (a) because he had been away from Jer. for a season, and nothing definite had transpired, (b) but now he appeared again in Jer., (c) they *therefore come*, etc.?
- 2) vs. 25-30. Note order of thought, (a) you do not believe my words or my works, (b) the reason is clear, you are not chosen to be my followers, you are left out, you the religious leaders of the nation are passed over, (c) my followers, the true Israel, submit themselves to me, they have no cause to fear from you, I keep them safe, (d) or, rather, my Father has them under His protection, (e) I and He are one.
- 3) *I and the Father are one* (v. 30), is this (a) they are safe in my hand, (b) safe in His hand, (c) they cannot be snatched from either, (d) the power in each case is of the same invincible kind, (e) *therefore I and the Father are one*?
- 4) *Jesus answered*, etc. (v. 32), i. e. (a) they threaten him with stoning, (b) he answers their threat, (c) note the attitude of fearless defiance, and cf. 8:59.
- 5) *because I said*, etc. (v. 36), was this really what he said?
- 6) *John indeed did*, etc. (v. 41), i. e. (a) great prophets perform "signs," to substantiate their words, (b) John did not do this, (c) yet he spoke the truth about Jesus, (d) is the remark an indirect argument for the reality of Jesus' signs?

3. Manners and Customs:

- 1) *Feast of the dedication* (v. 22), learn something of the origin, date and character of this feast.
- 2) *winter*, note the length and character of the winter season.

4. Comparison of Material:

Written in your law, etc. (v. 34), make a careful study of this argument, (a) the original reference Ps. 82:6 and its details, (b) the phrase "word of God came," equivalent to (1) given authority from God, or (2) made the mouthpiece for the will of God, (c) is this a virtual weakening of Jesus' whole case? (d) note a similar use of an O. T. passage in the Synoptics, Mk. 12:35-37.

5. Literary Data:

- 1) *Not of my sheep* (v. 26), (a) note similar teaching to that of 10:1-18, (b) bearing of this on the relation in time of these sections?
- 2) observe the lyrical form of verses 27, 28, noting parallelism, etc.
- 3) collect familiar words and forms of expression.

6. Historical Points:

- 1) *Solomon's porch* (v. 23), investigate its history, etc.
- 2) *beyond Jordan*, etc. (v. 40), (a) note the place, (b) why that region? (c) how long did he stay, (d) consider the historic associations connected with it, (e) what record have we of this stay? (f) a peaceful, prosperous ministry.
- 3) *and it was the feast*, etc. (v. 22), consider the relation of this section to the preceding material, (a) reasons for regarding Chs. 9 and 10 as all connected with this feast, (b) reasons for connecting the preceding material with the feast of tabernacles, (c) what length of time would then intervene?
- 4) Sum up the situation and its issues:
 - (a) The outcome of the episode of the blind man.
 - (b) the new attitude assumed by Jesus.

- (c) the development of this purpose of separation.
- (d) its culmination in 10: 22-42.

7. Review:

The student may review points 1 and 2 in the light of work just done in the examination of the material.

4. Religious Teaching: *Jesus makes permanent and strong—as none others can—the bond that brings the least of his followers into fellowship with the Father of all. He proclaims this blessed fact at a time when crafty and malignant foes seek to overawe him and send doubt or terror among his disciples. Surely, in the midst of life, with its tumult and turmoil, its doubt and danger, the assurance comes not amiss that “the sheep cannot be snatched from the Father’s hand.”*

JUDAISM AND CHRISTIANITY.*

By Professor D. G. Lyon, Ph. D.,

Harvard University.

The scope of this work is sufficiently indicated by the title. That Christianity is the outgrowth of Judaism is now an axiom, but no scholar has hitherto set his hand to the task of presenting in a comprehensive way the history of the development. There are those who hold the view that the so-called "inter-Biblical period," extending from the date of the last Old Testament book till the beginning of our era, was a time of intellectual and spiritual stagnation in Israel. Prof. Toy shows, on the contrary, that the two hundred and fifty years preceding the birth of Christ was a period of great importance for Jewish thought, witnessing the rise of doctrines which appear in full form in the New Testament, while in the Old Testament they are either unknown or are but vaguely hinted at.

The introduction of 46 pages is a discussion of the general laws of advance from national to universal religions. This discussion is justified by the author, because he considers that Judaism gives rise to Christianity "in conformity with a well-defined law of human progress." The social basis of religion is the first point considered and it is shown that religion is a human product, subject to the same laws of growth, arrest, retrogression and decay, as apply to society in general. The general conditions of religious progress are then stated. In a growing community religious ideas are being constantly refashioned under the influence of politics, art, science and ethics. With increasing intercourse between nations various religions exercise greater or less influence on one another. Local usages become abandoned, ideas are broadened, a central religious idea is adopted by the community under the control of some leading mind. But these changes can produce a universal religion only in response to a demand of the times and as "the outcome of generations of thought." In extending beyond national limits the universal religion prevails over others by regular laws. The third division of the introduction considers the actual historical results. Only three religions have grown into universal form, "Brahmanism into Buddhism, Judaism into Christianity, and the old Arabian faith into Islam." These all illustrate the same laws of progress. Mohammed "fitted his transforming ideas into the existing social system," combining "an idea and its dogmatic ritual clothing into a unity which answered the demand of his time" (40). And so with Christianity and Buddhism. "The other outward conditions of progress were also fulfilled in the rise of these three religions,—religious vagueness and emptiness around them, distinctness, organization, and enthusiasm within them" (40). The smallness of the number of religions which have reached the universal form is due to the mass of conditions which have to be met. Failure in any one of these makes a stunted or arrested growth. Thus stoicism and Confucianism lack

* *Judaism and Christianity: A Sketch of the Progress of Thought from Old Testament to New Testament.* By Crawford Howell Toy, Professor in Harvard University. Boston: Little, Brown, and Company, 1890.

theological frame work and make too little of the purely religious side of human nature. Other defects hindered the growth of the Egyptian and the Persian religions. The three great religions of to-day, Prof. Toy thinks, are destined to occupy the whole world, and the victory over the other two is to rest finally with Christianity, not however without important modifications of existing Christian creeds. This prediction of victory is based partly on the moral and spiritual superiority of Christianity and partly on outward conditions, notably the relations of this religion to the leading nations of the world.

The transition from this introduction to the subject proper of the book is made in a short chapter summing up the results of Israel's religious thought up to Ezra's time. These results are a practical monotheism reached by slow growth and by no means a theoretical and thorough-going monotheism: a reasonably sound and satisfactory system of practical social ethics: the organization of public worship with its two effects—the isolation of the people from their neighbors, and the confirmation and development of the legal conception of life: and the hope of ultimate glory for the nation. This hope had passed through several phases, and in the fifth century B. C. various outward conditions made the people less disposed than formerly and later to look to the future. It is at this point that Dr. Toy's work begins. The centre of the development is Palestine, but the movement of thought among the Jews in Egypt and elsewhere as well as the Persian and Greek influences which have affected Jewish theology have all to be included in the study.

With any supernatural elements in religion the author does not attempt to deal. In the section of the introduction devoted to great men, he admits an inexplicable something in the achievement of the guiding mind. We may understand a man's relation to the past and to his own times, but when we reach the creative moment it is impossible to give the history of the process. This mystery meets us not only in religion but in every department of life, and bears various names, genius, intuition, inspiration. The word inspiration "has been almost exclusively set apart to denote the deep spiritual knowledge and the transforming religious energy which, it has seemed to men, could issue only from a supernatural source" (23).

The eight chapters of the work discuss successively the literature, the doctrine of God, subordinate supernatural beings, man, ethics, the kingdom of God, eschatology, and the relation of Jesus to Christianity.

The most important subject at the outset of the study is the date and the chronological order of the writings which furnish the materials of the discussion. Lack of space has forced the writer to content himself with brief indications of the ground of his chronological classification and he refers the reader for details to the works of Reuss, Kuenen, Stade, Weiss, Meyer and others (Preface). Both the literary development and the canons are sketched in a comprehensive way. The period of the great prophets is past. The reconstruction of the national life under the control of Law made necessary a re-writing of the old history from a new point of view. Chronicles, Ezra and Nehemiah belong about 300 B. C. Jonah, Esther, Judith and Tobit fall between 250 and 150 B. C. In the same period come the books of Wisdom including Proverbs, Ecclesiastes, The wisdom of Solomon, and The Wisdom of the Son of Sirach. Marked Greek influences are clear in those Wisdom books. "The body of the Psalter came into existence after the year 350 B. C." (61). From this book "the theology of the Greek period may be constructed with considerable fullness" (61). After the Wisdom literature in chronological

order come the apocalypses, a natural product of the Greek and Roman oppression and of the Maccabæan triumph. Here belong Daniel, about B. C. 164, Enoch, somewhat later, the Sibylline Oracles, Baruch, the Assumption of Moses, the Psalter of Solomon (shortly after B. C. 48), Jubilees, Second Esdras, the Testament of the Twelve Patriarchs and the Ascension of Isaiah. The books bearing the name Maccabees, and the works of Josephus are also of value for the history of religious thought. Philo (first half of the first century of our era) exercised a deep influence on Christian thought.

Parallel with the development of the literature was the movement toward the establishment of a canon, i. e., the selection and collection of books believed to be of divine inspiration and of absolute authority. The details are meagre regarding the principles of selection. The tests were external and internal: a book to be chosen needed the support of some recognized high authority, and the contents had also to commend themselves to the best thought of the time (69). Other religions besides Judaism have developed canons. The order of the Jewish canons was the Law, closed in the days of Ezra and Nehemiah; the Prophetic Writings, closed about 250 B. C.; and the Non-Prophetic Writings ("ethical-religious discussions, proverbs, histories, stories, temple-songs and apocalypses"), a century later. Besides these three Palestinian collections, the Greek translation made in Egypt in the third and second centuries B. C. included various other writings (the Apocrypha). This canon was probably closed in the first century B. C. Still other works never attained a place in the canon at all.

The Doctrine of God is the subject of chapter II. At the introduction of the complete Levitical law in the fifth century, B. C., monotheism was practically established though the belief was not theoretically complete. The governmental side of the idea of God was early developed. He controls all individuals and nations. But his rule has special regard for Israel. "The conception of a universal, divine providence in the form in which it is now held is not found in the earlier books of the Old Testament" (79). He has in the late literature close connection with inanimate and brute nature. He is held to be just, but the content of this word is determined by the ethical ideas of the age. The wicked and the enemies of Israel are hardly thought of as having rights. In the New Testament likewise we sometimes find the belief that God's judgments are determined by non-ethical considerations, but in the Sermon on the Mount is the pure ethical conception: "the divine justice in estimating men takes into account only their conformity to the law of right" (83).

That God is a being of love is a view which naturally arose later, depending as it does on a more advanced stage of society. The idea was at first a national one. Yahwe loves Israel. The conception of God's faithful care of the individual arose later, perhaps a couple of centuries before our era. It is fully stated in the Sermon on the Mount. It is probable that the growth of the conception was aided by the influence of Greek thought (86).

There is a parallel growth of the belief in God as pure spirit and in his personal spiritual relation to the individual man. The Babylonian exile greatly helped to throw off the local conception which bound God to the Jerusalem temple and to special forms of worship. The growth was slow. It was hard to get rid of nationalism, which was shared even by the earliest Christians. But the entrance of Gentiles into the Church made a change necessary.

The section on the hypostatic differences in the divine nature (89-121) is one

of much importance. All religions tend toward the development of a pantheon and the introduction of a mediating power between the deity and the world. The later Judaism, while discarding polytheism, still felt the necessity of differentiating the functions of God and bringing him into contact with man's life. Among arrested growths may be named the "face or presence of God," "the name" and the "angel of Yahwe." The term "spirit," often used in a vague way, shows marked tendency to be treated as a personality. Philo means by it more than a mere name for divine power. In the New Testament there is evident advance of the hypostatic conception of the spirit, due probably chiefly to Gentile Christianity.

The Old Testament personification of Wisdom approaches the very verge of hypostasis but does not reach it. The conception is a philosophical one, based on the orderly course of nature. In the growth of the idea the influence of Greek thought is clear. Complete hypostasis of wisdom was not reached even by the Wisdom of Solomon, or by Philo, though in *Wisdom* 7; 26, 27, (cf. Heb. 1: 2, 3) it is described as "the reflection of the everlasting light, a mirror and image of God, omnipotent for good" (101). The "word" or Logos attained a complete hypostatical form and a longer discussion is accordingly devoted to the history of the process. In Isa. 55: 11, "my word shall not return to me void," etc., there is an approach to personification. In some of the Psalms the personification is more distinct. Although the conception did not keep its hold on Jewish thought, it probably helped the foundation of the Christian doctrine of the "word." Philo's doctrine of the logos is many-sided and intricate. In its nature the logos is, according to this writer, "the personalization of the divine energy which mediates between God and the world" (111). The function and work of the logos are in accordance with this conception. He is the director of the life of the world, its actual maker, the "oldest son" of the father of beings, "the first begotten." The world is his garment. He is mediator between God and man. It is true that Philo has also other representations of the logos, but in spite of diversities there is a "very serious and persistent unity in his portrayal of the logos as shaper and director of all things,—the mediator between God and the world" (112). The logos is a creature of God, but a Jewish monotheist could take no other view. Philo was not in a position to conceive a complete hypostatization of the logos. His view was much influenced by Stoic philosophy. The final step was taken by the writer of the Fourth Gospel, who identifies the logos with Jesus of Nazareth. This writer adds nothing to what is found in Philo on the subject of the logos except the incarnation. The two elements in the process of identifying Jesus and the logos are "the gradual idealizing of the person of Jesus, and the acceptance by a part of the Christian world of the Greek philosophy as adapted to monotheistic ideas by the Alexandrian Jews" (116). In the New Testament itself there are two distinct lines of advance regarding the person of Jesus,—the one Pauline, the other Alexandrian. The former was soteriological, the latter philosophical (120). "The New Testament, with all the grandeur of character and function that it ascribes to the Christ, maintains the unique supremacy of the one God" (121).

The next section is devoted to the "conception of the relation of God's self-manifestation to the laws of the natural world." At first there was no sharp distinction between natural and supernatural. The deity was everywhere, showing himself on all occasions of life. A second stage of belief regards Israel as under the special care and guidance of its God, who often interferes

in its behalf. But besides this view there was also the non-religious way of looking at life as in the story of Samson and in the book of Esther. The world is thought of as governed by law and all things run their well-ordered course. Miraculous interwentions appear at various stages, notably in the oldest history and in the times of Samson, Elijah, and Elisha. In the New Testament there is again an outburst of miracle, whose ground Prof. Toy finds in "the belief that the Messianic age, as the final era of prosperity for Israel, would be ushered in and maintained by the direct introduction of divine power" (125). Reverent tradition ascribed the power of miracles to Jesus, and for centuries the Church supposed that every great saint had the same power. The New Testament view is the same as that of the theocratic stage in the Old Testament representation.

As an appendage to the doctrine of God there is a section devoted to the authority accorded to the Scriptures from the time of Ezra to the end of the first Christian century.

Chapter III., on subordinate supernatural beings, treats of survivals from early animistic beliefs (teraphim, demons, magic, Azazel), of spirits and of angels. In the development of the doctrine of angels Persian influence is seen. Particularly instructive are the pages devoted to Satan (154-172). The first appearance of "the adversary" is post-exilian, and his function is to oppose the welfare of Israel, as in Zechariah. In Job his relations are with humanity, he is attached to the person and service of God, is "a member of the divine court, presents himself among the sons of God before the divine throne, is called on by Yahwe to make report of his doings, and receives from him his commission to test the character of Job" (156). After 1 Chron. 21, where he incites David to number Israel, he appears no more in the Old Testament. The Wisdom of Solomon identifies him with the serpent tempter of Genesis 3. Enoch makes him the head and ruler of evil spirits, who do his wicked bidding (158). Between Enoch and the New Testament he does not appear in the literature. But since he is a well-developed figure in the earliest parts of the New Testament, we may conclude that in the preceding two centuries he had formed a distinct part of Jewish belief (159). It is not easy to account for the origin of the belief in Satan. The conception seems to have been forced on the Jewish religious consciousness by the circumstances of the time (167). In the later development of the doctrine of Satan and evil spirits the influence of the Persian system is unmistakable.

The chapter on man considers his constitution, the nature and origin of sin, the removal of sin, the conception of righteousness in the Old Testament and in the New Testament. While the whole chapter will claim the attention of the reader, the sections on the removal of sin and the New Testament conception of righteousness will be found of peculiar interest. On the latter point an antithesis is found between the teachings of Jesus and Paul. As appears from the Synoptics, Jesus accepted the national system of sacrifices and the national law (266). "His conception of righteousness was nomistic in so far as it was conceived of by him as obedience to law" (268). "As far as we can judge, his hope for the nation was that it should continue under the Law, only with a higher spirit of obedience" (268). It is precisely here that his conception of righteousness is peculiar and revolutionary. The divine father of men must be the standard of human conduct, and the highest motive of life must be the desire to be in perfect harmony with him. Jesus finds the source of this spiritual righteousness in the soul itself. He speaks of no mediator, but

pictures man as standing face to face with God and dealing with him alone.

"A radical change in the conception of righteousness was introduced by the Apostle Paul" (271). To him it seemed that perfect righteousness was to be prepared and bestowed by God himself. The righteousness of the perfect and glorified Messiah is imputed to the believer. This idea of a transfer of moral character was not strange to Paul's generation, is indeed a familiar one in the preceding and succeeding Jewish literature (272, 273). The instrument by which this righteousness was to be appropriated is faith, of which Paul finds a hint in the history of Abraham (Gen. 15: 6). To Paul's view of the plan of salvation there is a profoundly spiritual side. "He who believes, not only has no desire to sin, but has intense desire to do what is pleasing in the sight of God, and performs from an inward impulse of love what others wearily toil over, urged on by a mechanical and commercial hope of salvation" (276). There is assimilation to the perfect character of Jesus, a desire to be free from sin, a psychological process culminating in "the establishment of a hearty and intimate friendship with God" (277). It is here that Paul shows his deep insight into human nature," and it is here that his teaching in its last analysis, in spite of all dogmatic differences, is at one with the teaching of the Master.

The chapter on the kingdom of God is largely devoted to the New Testament teachings on this subject and is a full and able presentation of the material. Lack of space forbids an analysis of its contents. In the chapter on eschatology there is much information regarding the doctrines of immortality, resurrection, a final judgment, and the abode of the righteous. The growth of these various doctrines is carefully traced.

The final chapter on the relation of Jesus to Christianity is perhaps the one which will first attract the attention of the reader. In discarding the national idea of religion and making the essence of the new life to be the purity of the individual soul, Jesus becomes the founder of a new faith. "Jesus announced those germinal principles of which the succeeding history of Christianity is only a development" (416). He grasped the situation as no one else did. It seems improbable that he represented himself as a sacrifice for sin (419). "Decidedly alien to his teaching is the dogma that justification before the divine tribunal was effected by his righteousness imputed to the believer" (421). He contemplates no intermediating between God and man. He knew himself to be the Son of God in the sense of his consciousness of profound sympathy with the divine mind. But he did not declare himself to be God. His life made a deep impression and after his death his name became the bond of union for his disciples. In the dogmatic development that followed, Paul was the constructive mind. But the person of Jesus assimilated all the elements of thought of the time. His wonderful power is shown by the variety and vividness of the portraiture of him, and by the activity and enthusiasm of thought which they exhibit (433). Since his day there have been many theological changes, but he remains ever the leader and model of religious experience, and "he alone is in the highest sense the founder of Christianity" (435).

Such is a brief outline of one of the most significant and important modern contributions to theological literature. The attempt to comprehend Judaism and Christianity historically, assigning to internal and external forces their due influence in the process of development, is in harmony with the spirit of the age. It is true that the idea of treating the history in this scientific fashion will grieve many readers, because it runs counter to preconceptions. But it must be said that Prof. Toy does not deny divine guidance in the history. He

would allow a fashioning hand, a leading thought, behind all the phenomena. Only it is the same hand and thought which show themselves in all human development. They lie beyond our comprehension. The author's task is to present the steps of the growth in a systematic way and to show how each phase of the development proceeds from its predecessor. While enormous significance is allowed to the persons and teachings of Jesus and Paul, and the Christian movement is recognized as a great outburst of spiritual energy, yet at the same time the development of thought is traced uninterruptedly from Old Testament to New Testament, but always with strict adhesion to the data furnished by the literature. Even those who cannot lay aside their repugnance to this method of treating "sacred history," will find Prof. Toy's book highly instructive, especially in the array of extra-biblical sources of influence.

Some readers will judge the work by its attitude toward the supernatural. The view that the miracles ascribed to Jesus are the product of "reverent tradition" will seem to them unsatisfactory. But the work will have immense value to any thoughtful person, even though on this point he feels constrained to ascribe historical value to the tradition. The book is a storehouse of information aside from any theory regarding the supernatural. The exalted theme, the dignified and lucid style, the calm, scientific tone, the evident mastery of details, above all the comprehensive, natural, and attractive array of the material, will make this work a welcome addition to many libraries.

The well-digested table of contents (10 pages), the index of citations from the Scriptures, Apocrypha, Philo and Josephus (7 pages), and the index of subjects (12 pages) make the use of the work very easy for purposes of reference. The large type and beautiful mechanical execution add no little to the pleasure of the reader.

Biblical Notes.

The Plural "us" in Gen. 1:26. Professor H. E. Ryle in explanation of this use of the plural writes in the *Expository Times* as follows: (a) Compare the parallels presented in Gen. 3:22, "as one of us;" 11:7, "let us go down;" Isa. 6:8, "Who will go for us." (b) It would be a mistake to regard it as merely an instance of the careless use of the plural for the singular not infrequently adopted in conversational language. In the context there is nothing that would favor such an explanation (*cf.* ver. 29). (c) It must not be explained as containing any reference to the doctrine of the Holy Trinity. This has been a common view in the Church. But it is really indefensible. The doctrine of the Trinity belongs to the revelation of the New Covenant. There are not wanting signs in the Old Testament Scriptures which denote the steps preparatory to that doctrine. But the introduction of specifically New Testament teaching into Old Testament exegesis is productive of much mental confusion, and tends to obscure the gradual process of development through which the teaching of Revelation leads up to the glory of the Incarnation. However tempting it may be to assume such a doctrinal anachronism for homiletic purposes the principles of a sound exegesis are wholly against this view. (d) Some regard it as the plural of majesty, (*cf.* Ezra 4:18). But somehow the idea of attributing the phraseology of an Oriental king to the utterance of the Almighty, in this chapter, does not carry probability with it. (e) It is a possible explanation that God is represented as addressing Himself to the heavenly beings, the angels, "the sons of God" (*cf.* Job 38:7), by whom, according to Israelite belief, the heavenly throne was environed. In the last and crowning work of creation the Almighty speaks, as it were, to the blessed beings in whose spiritual existence man should be privileged to share. That He should seem to identify Himself with created spirits is an objection to this interpretation; but both here and in 3:22 and 11:7 such language is not out of harmony with the pictorial style of the narrative. The student will do well to refer to Ps. 8:5, where the name Elohim is by some rendered "God" and by others "the angels." Compare also the mention of "the sons of God" in Job 1:6; 2:1; Gen. 6:2, 4. (f) Lastly, the explanation should be mentioned that the plural pronoun corresponds in thought to the plural substantive "Elohim." The plural noun "Elohim" is explained by some to denote the variety and manifold energy of Divine power; and the plural is compared with the words "mayyim"=water and "shamayyim"=heaven. By others it is explained as a relic of the vocabulary of the polytheism, which the Israelites shared with other Semitic races (*cf.* Jos. 24:2) before they obeyed the call to serve the living God. It does not, however, appear probable that the plural of manifold energy in the substantive should affect the use of the pronoun; while the suggestion that the plural is here an accidental survival of the old polytheistic form of the primeval tradition, or the exact reproduction of some kindred (*e.g.* Babylonian) legend, is too hypothetical to be adopted. The difficulty remains unsolved; but the supposition (e) that the Almighty is represented as addressing the inhabitants of heaven is the one which, in our present state of knowledge, seems to be the most probable.

Chronology of Paul's Life. In an article introductory to the study of St. Paul's Epistles, Prof. G. C. Findlay, in the *Preacher's Magazine* for Feb., 1891, summarizes his chronological results in the following useful table:—

EVENTS OF PAUL'S LIFE.	A. D.	LEADING EVENTS OF GENERAL HISTORY
Saul's Conversion.	36	Deposition of Pontius Pilate.
First visit to Jerusalem, and acquaintance with Peter and James.	37	Death of the Emperor TIBERIUS and accession of CALIGULA.
	38	Aretas in possession of Damascus.
	40	Caligula attempts to set up his statue in the Temple at Jerusalem.
	41	Death of CALIGULA and accession of CLAUDIUS.
Paul joins Barnabas at Antioch.	43	Herod Agrippa I. made King of the whole of Palestine.
Barnabas and Paul visit Jerusalem, with help against the approaching famine, at the time of Herod's persecution of the Church.	44	King Herod dies. Judaea is placed again under a Roman Procurator.
Barnabas and Paul make an expedition to Cyprus, Pisidia, and Lycaonia. <i>First Missionary Journey.</i>	46?	
The Conference of Barnabas and Paul with James, Peter and John, at Jerusalem.	48	
	51?	
<i>Second Missionary Journey</i> of Paul and Silas through Asia Minor, Macedonia, and Greece.	52-54	
	52	Felix appointed Procurator of Judaea.
	53	Expulsion of the Jews from Rome.
EPISTLES TO THE THESSALONIANS.	53, 54	Gallio Pro-Consul of Achaia.
Collision between the Jewish and Gentile Apostles at Antioch.	Winter 54, 55	Death of CLAUDIUS, and accession of NERO.
<i>Third Missionary Journey</i> of Paul with Timothy and Titus through Asia Minor to Ephesus, then to Macedonia and Corinth.	55-59	
EPISTLES TO THE CORINTHIANS, GALATIANS AND ROMANS.	57 58	Jonathan, the High Priest, assassinated at Jerusalem by the <i>Sicarii</i> (Dagger-men).
Voyage to Jerusalem, arrest, and imprisonment at Cæsarea.	59	
Appeal to Caesar and voyage to Rome.	61	Felix succeeded by Festus as Procurator.
Two years of captivity at Rome.	62-64	Rebellion of Boadicea in Britain.
EPISTLES TO THE COLOSSIANS AND PHILEMON AND EPHESIANS; ALSO PHILIPPIANS (later).	62-64	
<i>Fourth Missionary Journey.</i> Churches of Asia Minor, Macedonia, and Greece re-visited; Crete and Spain (?) evangelized.	64 64-66	Great fire of Rome July 19-25; followed by terrible persecutions of Christians at Rome.
EPISTLES TO TIMOTHY AND TITUS.	65, 66?	
Martyrdom of St. Paul.	66 or 67?	
	68	Outbreak of the Jewish War against Rome.
	70	Death of NERO.
		Fall of Jerusalem.

The Vulgate Old Testament. Prof. H. P. Smith, in the *Pres. and Ref. Review* for April 1891, subjects the Vulgate of First Samuel to a critical examination with a view to determining the value of that Version in textual criticism. His conclusions are that (1) Jerome's Hebrew Bible was of the same general type with ours. It is clear that at some period subsequent to the work of the Seventy a single copy of the Old Testament was adopted as authentic by the Synagogue. This was probably before the time of Jerome, for his copy in its general features agrees with our Hebrew text. (2) Nevertheless the Hebrew of Jerome was not yet settled in all points in the stereotyped form to which it was brought by the Massoretes. His copy preserves various readings which in many cases are independent of the Greek, as, in other cases, of the Syriac also. (3) While the results of the collation of the Vulgate cannot be compared in importance with those gained from the Septuagint, yet they are sufficient to enable us to say that for a really critical text the Vulgate is an indispensable authority. In order to its adequate use, however, it must itself first be published in a critical edition.

The Common Language of Palestine in our Lord's Time. An informing article in the *Expository Times*, by Rev. G. H. Gwilliam, discusses this important and difficult question. He argues for a Semitic dialect, though stating clearly the opposing view that in Palestine it is supposed that all classes used Greek (debased and corrupted, no doubt) as a vernacular, while the knowledge of Hebrew was the possession of the few, or at most, that its use was confined to the synagogue and the schools. But in Acts 1:19 we are informed on good authority that the Semitic name lately given to a certain field was in the characteristic or common dialect of Jerusalem. Certainly the *onus probandi* lies on those who declare that the Jews of Palestine had adopted the alien speech of Greece as their own. It is improbable *a priori*: for the Jews were not traders, to whom the language of the Mediterranean littoral would be an advantage. It is inconsistent with the admitted distinction between the *Jews*, or *Hebrei* of Palestine (Acts 6:1), and the *Hellenists*, who used the Septuagint version. It is opposed to the universal judgment of writers in different parts of the ancient Church. It is contradicted by the indirect evidence of facts of the Gospel story. Peter was recognized as a Galilean by his accent. There is evidence that the inhabitants of Northern Palestine pronounced their Semitic letters somewhat barbarously, but it is not known that a Galilean and a Jerusalemitic would accent Greek differently. The threefold inscription on the Cross is inexplicable, if those who could not understand the official Latin could read the Hellenistic version without requiring a Hebrew interpretation. Again, the words of Josephus in *Antiq.* xx. 11 afford the clearest evidence that not Greek, but some form of *Hebrew*, was the language of the educated Jews; much less, therefore, is it likely that Greek was the language of the peasants and fishermen of Galilee, amongst whom our Lord dwelt and labored, and from whom He chose His apostles. It must therefore be assumed, in spite of the warm advocacy of an opposite opinion, that the vernacular of Palestine was *Semitic* during the last century of the national existence. The particular dialect he would regard as "Aramaized Hebrew."

Synopses of Important Articles.

Immanuel.—**Prophecy and Fulfillment** [Isaiah 7:14-17; 8:8; 9:5-7; Matt. 1:22].* These four passages constitute the biblical material relating to the name Immanuel. Taking them up in order (1) Isaiah 7:14-17. Isaiah before Ahaz, who declines hypocritically to tempt Jehovah by asking a sign, replies in mingled promise and warning, chiefly and primarily the latter. The passage has two perfectly symmetrical parts each consisting of two verses—14, 15—16, 17. The second part is explanatory of the first. The whole may be translated somewhat as follows: *Though* the young woman who now conceiveth, when she beareth [a son], may call his name Immanuel, curds and honey will he eat by the time when he knoweth enough to reject evil and choose good: for, before he knoweth enough to reject evil and choose good, the land, whose two kings thou loapest, will be deserted; *but* Jehovah will bring upon thee, and upon thy people, and upon thy father's house, days such as have not come" etc. Note (a) *ha'almah* means "the young woman of marriageable age" (indefinite use of the article) i. e., "young women" (the class), (b) "shall call," etc., should be "will call," i. e., when the temporary deliverance from Rezin comes, mothers will think that Jehovah has espoused their cause and so "will call" etc., (c) "Immanuel," is a name which describes not the child but the condition of the land at the time when the name is given i. e. not "God with us," but "God *is* with us," (d) "sign" means "proof" and when the temporary deliverance came Ahaz would have a proof that the prophet spoke from God, (e) hence the whole idea is, when this respite comes mothers will think wrongly that Jehovah has taken sides with them, they will call their children born during that period "God is with us," but the outcome will prove that a worse fate is in store for the nation before such children have grown to years of understanding. (2) Isaiah 8:8. Here the phrase "O Immanuel" is mistakenly regarded by some as a prayer for the Deliverer's advent. Really it is a warning, as the context shows. The thought is of any child born during this period of respite the promise of whose birth is soon to be cruelly broken, when Judah, at the beginning of the child's life prosperous, is now, as it has grown, all but ruined by war. But v. 9 shows that the prophet does not despair; a remnant will remain who will have the faith and the right to say "God is with us." (3) How this deliverance of the remnant is wrought, is told in 9:5-7 where the prophet bursts forth into the joyful proclamation of the birth of a child. The child in chs. 7 and 8 is not the same as this child. This child has not yet been born. The first Immanuel was the creation of a thoughtless and misguided people. This is a definite person, the ideal king, the Messiah. (4) Matthew 1:22, 23, introduces some interesting questions, (a) it contains errors in translation, especially the grave one, of translating *'almah* by a word which means strictly *virgin*, (b) the application in Matthew is to Jesus, while Isaiah refers to a child to be born in the near future, (c) the

*By Professor H. G. Mitchell, in the *Andover Review*, April 1891, pp. 439-447.

Evangelist both misquoted and misapplied Isaiah's words, (d) yet he used the Septuagint, neglected to distinguish between fulfillment and coincidence as did all the Jews of his time, (e) therefore his application from this point of view was perfectly legitimate, but the birth of Jesus "fulfilled" it only in the Jewish sense.

Rather startling to the ordinary reader; for one of the "surest" of the predictions becomes by this treatment, to say the least, uncertain. The discussion is cautious, painstaking, reverent, but not in every point convincing.

General Notes and Notices.

Sir Monier Williams whose recent work on "Buddhism" is an authority in its department is about to bring out a new edition of the older companion volume on "Brahmanism and Hinduism."

It is said that Prof. Sayce, who resigned his Deputy Professorship of Comparative Philology last fall, is to have a chair of Assyriology created for him at Oxford. It is to stand for four years. The stipend, stated to be about \$750, seems to us ridiculously small. Professor Sayce has always had a supreme interest in Assyrian studies and his acceptance is assured.

Among other new appointments it may be mentioned that Prof. W. H. Bennett, fellow of St. John's College, Cambridge, is appointed to the chair of Hebrew at New College, London. Prof. Edward L. Curtis, Ph. D., professor of Hebrew and the Old Testament in the McCormick Theological Seminary, Chicago, has been elected to a similar chair in the Divinity School of Yale University. Prof. Curtis is well known to readers of the STUDENT as one of its constant and valued contributors. It is understood that he will accept the position thus offered him.

A Summer School which holds its first session the present year is the Summer School of Ethics. The precise place is not yet determined nor the time. It is expected to hold for six weeks beginning in July. The subject which will most interest our readers is that of the History of Religions under the direction of Prof. Toy of Harvard University. Prof. Toy will offer a general course of eighteen lectures, extending through the six weeks, treating the history, aims, and method of the science of History of Religions, and illustrating its principles by studies in the laws of religious progress, with examples drawn from the chief ancient religions. The provisional scheme for the special course is as follows: Buddhism, Prof. M. Bloomfield, Johns Hopkins University; The Babylonian-Assyrian Religion, Prof. M. Jastrow, University of Pennsylvania; Mazdaism (not yet provided for); Islam, Prof. G. F. Moore, Andover Theological Seminary; The Greek Religion (not yet provided for); The Old Norse Religion, Prof. G. L. Kittredge, Harvard University. It is hoped also

to arrange a set of Sunday evening lectures, in which the positions of various religious bodies, Catholic, Protestant, and Jewish, will be expounded by prominent members of these bodies.

Three eminent men whose achievements lay wholly or in part within the realm of biblical scholarship have recently died. Dr. Edward Reuss, a great biblical critic, was born in Strasburg, in 1804, was a pupil of Gesenius, and subsequently a professor of theology in his native city. He was a profound student and critic and a prolific writer, and became widely known as one of the leaders in the opposition to the exclusive Mosaic authorship of the Pentateuch. Wellhausen's "Prolegomena" was based on Reuss' teachings.

E. de Pressense, D. D., a French statesman, historical and theological writer, died on April 8th. He was born in Paris in 1824. His family were of Catholic origin; and he himself pursued his theological studies at Lausanne, under Vinet, whose most eminent disciple he was, and whose views he rendered popular. From Lausanne, he went to Halle and to Berlin, where he attended the lectures of the celebrated Neander. In 1847, he was called to the charge of the Taitbout chapel at Paris, and was its faithful and eloquent pastor for more than twenty years. At first, he appeared to lean towards negative criticism, the system so brilliantly advocated at that time in the *Revue Théologique*, by Messrs. Schèrer and Colain. But it was not long before he became aware of, and pointed out, the dangers of that school, and in 1856, he founded the *Revue Chrétienne*, whose editor he remained for nearly thirty years, and in which he warmly defended liberal evangelical theology, of which Vinet had been the apostle, and which exercised considerable influence over all French-speaking Protestant Churches. His principal works are: "The History of the Three First Centuries of the Christian Church," "The Life of Jesus," and "The Council of the Vatican."

The third eminent scholar was Thomas J. Conant, D. D., a biblical student, commentator and translator, who died in Brooklyn, N. Y., on April 30th, in his eighty-ninth year. He was born in Brandon, Vt., Dec. 13, 1802. He graduated at Middlebury College, in his native state, in 1823. In 1825 he became a tutor in Columbian College, Washington, but soon after accepted a Professorship of Languages in Waterville College, now Colby University. After remaining here some ten years, he was called, in 1835, to the Professorship of Biblical Literature and Criticism at Hamilton Theological Seminary, N. Y., continuing in this service until 1850, when he resigned to accept a similar chair in the new theological seminary at Rochester. In this he remained until 1857, when he resigned, and entering the service of the American Bible Union, devoted himself from that time onward to the work of Bible translation, or revision. A treatise from his pen upon the laws of translation attracted much attention at the time, and may be received as setting forth the principles by which he himself was guided in his revision of the Old and New Testament. The books so revised by him were, in the Old Testament, "Genesis," "The Book of Job," "The Psalms," the first thirteen chapters of Isaiah, and the historical books. In association with Dr. H. B. Hackett, he prepared a complete revision of the New Testament. He published, in 1839, a translation from the German of the Hebrew Grammar of Gesenius, which was long a standard work in American seminaries.

Book Notices.

The Jews under Roman Rule.

The Jews under Roman Rule. By W. D. Morrison. "Story of the Nations" series. New York: G. P. Putman's Sons. Pp. xxv., 426. Price \$1.50.

The period covered by this volume is substantially that of the New Testament History. This fact gives it a peculiar importance in the eyes of the biblical student. It is well nigh impossible to recommend any one book which adequately supplies the materials for making the background of the New Testament life—a book which is within the purse of the average student. There are Schürer and Hausrath, whose books are standard so far as value of material and fullness of it are concerned, but they are costly. Stämpfer's "Palestine in the Time of Christ" is comprehensive and generally trustworthy, but it tries to cover a good deal of ground, and its brevity in particulars is sometimes trying. It is also a high-priced volume. Other cheaper books which might be mentioned are out of date and untrustworthy.

Will this new issue in the "Story of the Nations" series help to fill the gap at this point? Let us notice the material it contains. It is divided into two parts. Part I. is entitled "Roman Rule," and in seven chapters gives the history of Rome's relations to Palestine from B. C. 164, the time of the Maccabæan revolt, to A. D. 135, the revolt of Bar-Kokheba and Akiba. In Part II., entitled "The Structure of Jewish Society under the Romans," ten chapters discuss the following topics: The Sanhedrin, or Supreme National Council; The Temple; The Synagogue; The Law and Tradition; The Teachers of the Law (Scribes); The Pharisees and Sadducees; The Essenes; The People; The Messianic Hope; The Jews Abroad. In these latter chapters the historical method is carefully followed. The origin and growth of these institutions, sects, ideas or parties, as the case may be, are traced out in quite a little detail. The writer has had at hand the latest and best authorities, and has relied on them, yet with the exercise of an independent judgment. Over fifty illustrations, some of them of much value, increase the usefulness and beauty of the volume, which is finely printed. An index of ten pages is added. It seems that this book, both by the fullness of the material it contains, and on account of the reasonable price at which it is issued, is to be numbered among those volumes which any intelligent Bible student can purchase and ought to own. It is worthy of much commendation. For Sunday-school libraries and teachers it is invaluable. It should have a permanent place in popular biblical literature as an aid in the better understanding of New Testament life and thought.

THE AMERICAN INSTITUTE OF SACRED LITERATURE.

After six months of work upon the Old Testament, the Sunday school world will with July first take up the study of the Gospel of John. Already those who must teach this most interesting gospel are looking forward with pleasure to the lessons of those six months. Perhaps few of these will realize the beauty of this wonderful picture of the inner life of Christ and his beloved disciple and many will pass lightly over all but the most apparent teachings.

This will be due to several causes which apply as well to the teaching during the past six months. Let us name a few of them.

1. Inadequate preparation for teaching the subject.
2. Lack of systematic method in presenting it.
3. Unwise direction in the preparation of the lessons.
4. Lack of responsive study on the part of the pupils.

This is a discouraging outlook and we could not afford to present it were there no remedy for all this.

Suppose we set over against these negatives their affirmatives,—

1. Adequate preparation.
2. Systematic method.
3. Inspiring helps and helpers.
4. Enthusiastic preparation by the pupils.

What is needed for the first. (1) To make a careful study of the *whole gospel of John*. (No one can adequately teach a part of this gospel without some comprehension of the whole); (2) to acquire a connected and chronological outline of the discourses of Jesus; (3) to study the peculiar words and phrases which John uses; (4) to grasp in a general way the critical questions involved; (5) to obtain an organized view of the purpose and teachings of the Gospel, taking first each section by itself and then as a part of the whole book; (6) a constant appreciation of the *practical* teachings of the Book.

The second requirement will follow as a result of the first and third.

But what of the third. We have no wish to undervalue the usual Sunday school helps. If they were used conscientiously as confirmation and condensation of the preparatory study of the teacher, they would be valuable. The difficulty is that for the ordinary teacher they do all the work. Such a teacher is by these means able to grasp what seems to him the entire lesson in a few minutes, or a brief hour, and goes to his class with this shallow preparation.

To avoid this result, lessons should be suggestive rather than complete. They should require one who is to teach the lesson to give to it daily study and careful thought. The results which he attains, should, while guided by suggestions, be independent and his own. Such a series of lessons has been prepared for the Student and has been publishing since January first. These lessons are now issued in quarterly form and can be used by Sunday schools and other organizations for Bible study.

A plan by which yet closer direction can be given to Sunday school teachers has been devised by the American Institute of Sacred Literature. Through

its corps of competent instructors, teachers may take up an individual correspondence course in which they will themselves be carefully and personally taught the lessons which they must in turn teach. Better still, a body of teachers may form a club for the same study. The close instruction given by the Institute through the leader of this club may be by him imparted to all. Each member of the club will also receive general direction, suggestion, and criticism from the Institute. Thus to the interest of systematic thorough study will be added the inspiration of class work.

Many earnest teachers have already availed themselves of this opportunity and are waiting eagerly for the opportunity to impart to their pupils the comprehension of the word which they have gained in the past few weeks. How many more will, before July, wake to their responsibility and come into the ranks of Bible students cannot be told here. We welcome each one, however, as a sign of the new and widespread interest in the study of the Book of books, in this age of Christian renewal.

It is not for Sunday school teachers alone that the Bible Club plan referred to above has proven helpful. It has found a home in some of the leading Universities of the country, in Colleges and Academies. Sunday schools have formed clubs in their adult classes and Sunday school teachers have converted their weekly teachers' meetings into these organizations. Pastors have organized classes among their church members. Christian Endeavor and other young people's societies have come into the work in a body. Business men have been attracted by the novel idea and banding themselves together have spent pleasant evenings in following out the club instructions. Busy mothers and housekeepers have taken this means of keeping abreast of and beyond their children in the Sunday school. Surely this work is for the world.

Examinations. The fourth point of which we purposely omitted to speak in connection with the work of Sunday school teachers, is one which is to them a serious question, viz., how shall we get the children to study? The careful preparation of the teacher may do much to inspire a desire for independent study on the part of the pupil, but this is not a sufficient incentive. The vague idea in the mind of the child of the *result* of such study prevents any deep interest in it. In the day school at the end of a period of study and recitation the pupil is allowed through the monthly, quarterly, or annual examination to see in appreciable form the result of his work. The Institute plan of Biblical examinations supplies this incentive to the study of the Sunday school lessons and has been in the past year productive of the best results. We hope that many teachers will at the outset persuade their pupils to study with the examination in view. We shall be glad to receive not only applicants for the examination but volunteers for the work of Special Examiner.

Current Old Testament Literature.

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290. *The Book of Proverbs. The Expositor's Bible.* By Rev. R. F. Horton. New York: Armstrongs. \$1.50.
291. *People's Bible: Ecclesiastes.* By J. Parker, D. D. London: Nisbet. 8s.
292. *How to Read Isaiah.* By B. Blake. Edinburgh: T. and T. Clark. \$1.00.
293. *De alexandrinae interpretationis libri Danielis indole critica et hermeneutica. P. I.* By A. Bludau. Münster, [Aschendorff.] m. 1.50.
294. *The Massoretic Text and the Ancient Versions of the Book of Micah.* By C. Taylor, London: Williams and Norgate. 5s.
295. *History of the Jews.* By Professor H. Grätz. Authorized English Translation. 5 vols. London: David Nutt. Per vol. 10s. 6d.
296. *Who wrote the Bible?* By Washington Gladden, D. D. Boston: Houghton, Mifflin and Co. \$1.25.
297. *The Change of Attitude towards the Bible.* By J. H. Thayer, D. D. Boston: Houghton, Mifflin and Co. .50.
298. *Etude historique et critique sur la Sapience de Salomon, la pensée juive, la pensée grecque et leurs rapports avec la pensée chrétienne.* By E. Rochat. Dissertation. Genève: impr. J. G. Fick.

Articles and Reviews.

299. *Swete's Septuagint.* Review by R. B. Woodworth, in Pres. Quar., Apr. 1891.
300. *Gedanken über Gen. 2:17 u. 3:1-6.* By A. Meyer, in Mittlgn. u. Nachrn. f. die evang. Kirche in Russland, Dec. 1890.
301. *The Deluge.* By G. D. Armstrong, D. D., in the Pres. Quar., Apr. 1891.
302. *Critical notes on passages in the Hebrew text of the Old Testament: Leviticus 20:10; Exodus 30:6; 2 Kings 7:13; Job 24:14; Psalms 12:6; 40:8; 59:10, 11a;* 68:5, 33, 34; 35:14; 49:8, 9, 10; 49:15; 14:5, 6; 53:5; 71:20, 21; 72:20; 100:48; 51:6, 7. By T. K. Abbott, in Hermathena XVII, 1891.
303. *Studies in the Psalter, 28. Psalm 104.* By T. W. Chambers, D. D., in the Hom. Rev., April, 1891.
304. *Delitzsch's Commentar über das Buch Jesaja.* Review by Guthe, in Theol. Ltztg. Feb. 7, 1891.
305. *Immanuel—Prophecy and Fulfilment. [Isaiah 7:14-17].* By Prof. H. G. Mitchell, in the And. Rev., Apr. 1891.
306. *Joel.* By the late Prof. W. G. Elmslie, in the Expos. Mch. 1891.
307. *Zorobabel et le second Temple.* By A. von Hoonacker, in Le Muséon X, 1, 1891.
308. *Alexandre le Grand et les Juifs en Palestine. II. Les traditions rabbiniques des Juifs. III. La tradition samaritaine. IV. Les auteurs païens.* By H. Bois, in Revue de théol. et de philos. 1891, 1.
309. *Mead's Supernatural Revelation.* Rev. by Principal Simon, in the Crit. Rev., Feb. 1891.
310. *The Doctrine of Inspiration.* By H. C. Alexander, D. D., in the Pres. Quar., Apr. 1891.
311. *Notes of Delitzsch on True and False Defence of the Bible.* Introduction and translation by Prof. H. M. Scott, D. D., in Bibliotheca Sacra, Apr. 1891.
312. *Revelation, Inspiration and Authority.* By A. G. Langley, in the Andover Rev., Apr. 1891.
313. *Bibliolatry and Monumentmania. [Egyptology and the Bible.]* By Rev. C. W. Cobern, in the Hom. Rev., April, 1891.
314. *Toynbee's Judaism and Christianity.* Review in Bib. Sac., Apr. 1891.
315. *Recent Discoveries bearing on the Antiquity of Man.* By G. F. Wright, D. D., in Bib. Sac., Apr. 1891.
316. *Le Bouddhisme et les Grecs.* By S. Lévi, in Revue de l'hist. des religions. 1891, janv.-févr.
317. *Frazer's Golden Bough: a Study in Comparative Religion.* Rev. by Prof. A. Macalister, in the Crit. Rev., Feb. 1891.

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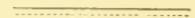
318. *Bibliothek theologischer Klassiker.*
 32. J. A. Bengel's *Gnomon*, in deutscher Bearbeitg. v. evangel. Geistlichen. Mit e. Einleitg. versehen v. R. Kübel. 1. Tl., enth.: 1. Joh. Albr. Bengel, v. R. Kübel. 2 Das Evangelium Matthäi. v. Roquette. 3. Das Evangelium Marci, v. P. Küssner. Gotha: F. A. Perthes, m. 2,40.
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 321. Meyer's, H. A. W., kritisch exegesischer Kommentar üb. das Neue Testament. 4. Abth. Der Brief an die Romer. 8 Aufl., neu bearb. v. B. Weiss. Göttingen: Vandenhoeck und Ruprecht's Verl., 1891. 8.—; geb. 9. 60.
 322. *Reflections Exegetical and Experimental on St. Paul's Epistle to the Romans.* By Rev. J. G. Heisch. London: Nisbet. 3s. 6d.
 323. *Die Offenbarung Johannes, kritisch untersucht.* By K. Erbes. Gotha: F. A. Perthes, 1891. 3.60.
 324. *Les harmonies entre le Cantique des cantiques et l'Apocalypse.* A. J. B. Du-prat. Lyon: libr. Vitte, 1891.
 325. *Geschichte d. neutestamentlichen Kanons.* 2. Bd.: Urkunden u. Belege zum 1. u. 3. Bd. 2. Hälfte, I. Abth. By Th. Zahn, Leipzig: Deichert Nachf., 1891. m. 5. 70.
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 327. *Vom bedenklichen Glauben im neuen Testamente.* Eine sprachl. u. exeget. Abhandlg. By P. Cassel, (Der krit. Sendschreiben üb. die Bibel III.) Mit e. Anmerkg. zu D. Dryanders Predigt an Kaiser's Geburtstag. Berlin: Fr. Schulze's Verl., 1891. — 75.
 328. *An Inquiry into the Nature of our Lord's Knowledge as Man.* By W. S. Swayne, M. A. London: Longmans. 2s.

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329. *A Survey of the Synoptic Question. 2. Points proved or probable.* By Prof. W. Sanday, in the Expos. Mch. Apr. 1891.
 330. *The Aramaic Gospel. Indications of Translation.* By Prof. J. T. Marshall, in the Expos. Mch. Apr. 1891.
 331. *Die Kindheitsgeschichte Jesu nach Lucas. Kritisch untersucht.* By J. Hillmann, in Jahrbücher f. prot. Theol. XVII, 2, 1891.
 332. *The Gospel in the Sermon on the Mount.* By Rev. A. H. Hall, in Bib. Sac., Apr. 1891.
 333. *Does the Lord's Prayer make mention of the Devil?* By Prof. L. S. Potwin, in Bib. Sac., Apr. 1891.
 334. *Die Echtheit des Johannes-Evangeliums.* By L. Krummel, in Der Beweis des Glaubens, 1891 Febr.
 335. *Of Spiritual Bondage and Freedom.* [John 8: 31-36]. By Rev. Principal J. O. Dykes, D. D., in the Expos., Apr. 1891.
 336. *The House of Gethsemane.* By Rev. E. Petavel, D. D., in the Expos. Mch. 1891.
 337. *Abbot's Authorship of the Fourth Gospel etc.* Rev. by Schürer in Theol. Ltztg. April 4, 1891.
 338. *Krenkel's Beiträge zur Aufhellung der Geschichte und der Briefe des Apostels Paulus.* Rev. by Bahnsen, in Theol. Ltztg. Mch. 21, 1891.
 339. *The Epistle of Paul the Apostle to the Philippians.* By Rev. J. B. Young, D. D., in the Meth. Rev., May, 1891.
 340. *Grave Reverses a decisive Test of Character.* [James 1: 9, 10]. By Dr. S. Cox, in the Expos., Mch. 1891.
 341. *The Blade of Grass.* James 1: 10, 11. By S. Cox, D. D., in the Expositor, Apr. 1891.
 342. *The Descent of Christ into Hades. A Correspondence between Professor Franz Delitzsch and Professor von Hoffman.* In the Expositor, Apr. May, 1891.
 343. *Survey of recent English Literature on the New Testament.* By Rev. Professor Marcus Dods, in Expos., Apr. 1891.
 344. *The Divine Sonship of Jesus Christ.* By E. C. Sweetser, D. D., in Univ. Quar. Apr. 1891.



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